Christian Faith and Life

Combining the BIBLE CHAMPION and the ESSENTIALIST

Vol. 44 JULY, 1938 No. 3

TRUST

JOSEPHINE RAND

Trust thou in God! Though dark the way before thee,
Still darker was the way which Jesus trod;
Lonely the path up which the Saviour bore thee
To plead thy cause before the throne of God.

We walk by faith, not sight, a little season,
Clouds may obscure our path, and fears assail;
But trust in Him, list not to doubtful reason,
Thy Heav'nly Father's care shall never fail.

See how He clothes the grasses and the lilies;
Was there e'er king arrayed in robes like these?
Consider thou the ravens and the sparrows;
No anxious care disturbs their joyous ease.

Shall not the Hand held out to them in blessing
Be open toward the children of His love?
Yea!—evermore let us, His care confessing,
Trust more implicitly our God above!

CHRISTIAN FAITH AND LIFE

Continuing Bible Champion, Sermonizer, etc.

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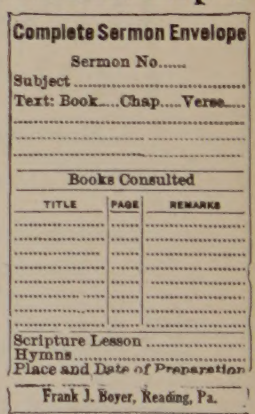
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Volume 44 JULY, 1938 Number 3

EDITORIAL

Professional Evangelism

IN the list of gifts that the Holy Spirit gave to the church, as enumerated in Ephesians 4:11, there is included a type of worker called "evangelist." It has often been noted that the gifts of the Holy Spirit to the individual consist of certain graces, but that the gifts of the same Spirit to the church consist of individuals. The Spirit of God seeks an outlet through the lives of consecrated and devout men. Some such men He uses as apostles and some as prophets. Others are used as pastors and teachers, the two latter offices by the Word of God being combined in one person.

According to a careful analysis of this text, the pastor, who is the shepherd of the flock, should also be the teacher. The pastoral gift and the teaching gift are never separated in the Scriptures, as it is a shepherd's business to provide food for his flock. Distinct in office, enduement and calling from these workers, the Word of God lists evangelists as a separate class of the ministry.

For some time evangelism in America has been in disrepute. We hear pastors speak disparagingly of men whom they denominate "professional evangelists." These pastors look down upon evangelists as though they were the "poor relations" of the modern church, and view them with eyes of mistrust and suspicion. Many unkind things have been said about professional evangelists, and condemnation has been poured out upon them because of their so-called high pressure methods of obtaining results. While this psychology prevails in the organized church and among its ministers, it is useless to pray for a world revival.

There are in America a few men who are pastor-evangelists, but they may be counted easily upon the fingers of our two hands. An outstanding instance of a pastor who has great skill, power, and success as an evangelist would be seen in the eminent Dr. W. B. Riley of the First Baptist Church in Minneapolis, Minnesota. For more than a generation, Dr. Riley has labored in this one congregation and carred on a world ministry at the same time. This gifted man is unique in his field and unusual in his achievements. An able author, a forensic master and one who possesses, to an unusual degree, the persuasive power of an evangelist, he is capable of carrying on the whole program of the church in his own person. It is of striking significance, however, that this great minister has more special meetings in the course of the year in which the preaching is done by "professional evangelists" than any other pastor of our broad and wide acquaintance! Of course there are also other men in America who are capable of conducting their own evangelistic services from time to time, but such men are few and rare indeed.

Undoubtedly, a great deal of the pres-

ent mistrust for professional evangelists has been occasioned by the faults of some of the men who have been engaged in this type of work. There was an era in American religious history where evangelism, so-called, ran wild. The most absurd and extreme publicity stunts were resorted to until evangelistic meetings became synonymous in public thinking with a type of circus to set the community agog with their novelty. Extreme and un-Scriptural doctrines were advocated and the program of the Spirit set aside for one that pandered to the flesh and its excitements. There was a time when evangelistic meetings degenerated into mere card-signing campaigns, and numbers constituted the only criterion of success. This type of worker was more interested in sensational publicity and his own reputation than he was in the salvation of lost souls.

Also, there is considerable truth in the statement that evangelists of this type were greedy for money. They used all sorts of trick methods of increasing their offerings, and left an unpleasant taste in the mouths of the community long after they had passed on. So much noise and clamor was made by this wild type of extremists that the quiet, faithful, soul-winning work of Spirit-filled evangelists was lost sight of by the mass of the Christian public.

Recognizing all of the offenses committed against a program of evangelism by men who called themselves evangelists, there is still a great deal to be said in favor of professional evangelism. All of the offenses were not committed by the men who did the preaching. After a quarter of a century of intimate contact with evangelistic men and methods, this editor, from his own fund of personal observations can clearly show that the church is as much to blame for the present day dearth of evangelism as is the professional evangelist.

We remember the case of a certain evangelist of national prominence who was asked by a Baptist church to conduct two weeks of special meetings in their community. The pastor of the church stated that the church was struggling and poor and could not carry a heavy financial program. He asked the evangelist to name a definite figure, for which he would consent to conduct the two weeks' meeting. As it was a slack time of the year for evangelistic campaigns, the evangelist replied that he would come without any of his party, except his singer. He said that he never set a price on his services and would prefer to come for a free-will offering.

To this letter the minister replied by saying that they could not take a chance on the offering. He insisted upon a figure being named for the service. The evangelist surrendered his point and said that he would come and conduct the two weeks' service for the flat figure of $200.00 a week. Out of this he would pay the salary of his singer and the hotel bill for both of them. The pastor replied indignantly, saying that the figure was outrageous as the church was small and the community was so poor they could not provide such remuneration. Again the evangelist wrote saying that he didn't want to set a price on his services and that he would prefer to come for a free-will offering. The minister accepted these terms, with the warning that the evangelist probably would not clear his expenses, but that they would give the party all funds received, by way of offering.

The evangelist, being an able and spiritual man, soon aroused a spirit of deep interest on the part of the community, until the church was unable to contain the crowds. A revival began and men and women were saved. When the final offering was received the minister came to the hotel and presented the evangelist with a check for $450.00. In great delight the evangelist said: "I knew that God would not fail us if we had faith to go ahead. You doubted the ability of the people and of God to raise $200 a week and we have achieved that amount and $50 more."

Some time later, in another community in that same state, this evangelist was preaching on faith, and used this illustration to press home his point. That evening at his hotel a man sought an interview and deeply reproved the evangelist for lying in public. He said, "I am a Deacon in that Baptist church to which you referred. The sum of money received in the two weeks was not $450 but $700, all of which was turned over to you."

In most definite and positive terms the evangelist denied the statement, and when his meeting closed a few days later, he took time to return to the former city and interviewed the pastor. The pastor frankly admitted that the offerings had been $700. "But," he said, "you agreed to come for $200 a week and we gave you $50 more than you asked for."

The evangelist replied, "But that was *not* our agreement; you refused to engage me at $200 a week and pledged me all the offering that was received."

At this point the pastor flew into a rage and bitterly denounced the evangelist for being grasping and greedy. He said, "Our church needed that money for its building fund. We gave you $50 more than you expected, but you fellows are never satisfied, you always want more and more. That money has been used by our church and there is no way that you can get it." With this statement he abruptly dismissed the evangelist.

That minister has since, on numerous occasions, bitterly denounced professional evangelism on the grounds that the evangelists are grasping and greedy and will do anything for money. The truth of the matter has never been heard by those who listen to this pastor, who literally stole a portion of the offering from his guest preacher.

This is not an isolated or unusual case, but is just one instance from many with which we are familiar.

As another illustration of this side of the case, we will present the experience of a Bible teacher and evangelist who is known nationally and internationally. This man was called some time ago to conduct two weeks of special meetings in a certain New England city. He had a clear-cut agreement with the minister of the independent church to which he was called, covering all the conditions of his employment. Among other things, the financial arrangement was typical of this evangelist's usual procedure. The agreement was that the meetings should pay the travel expenses and local entertainment of the evangelist, said entertainment to be in a hotel acceptable to both parties. At the close of the meeting a thank offering was to be received, all of which was to be turned over to the evangelist.

During the two weeks of the meeting, the local pastor, who seemed to have a rare gift in the raising of money and who found a delight in that part of the service, pressed his congregation night after night for generous offerings. His statement was that the offerings being received in the two weeks were to pay the expenses of the meeting. In enumerating the expenses of the meeting, he constantly stressed the fact that there was a heavy bill for travel expense and a considerable item for hotel entertainment.

When the thank offering was received the evangelist was a little disappointed in the amount but took what was given to him and departed. Two weeks later he found out that after having raised, by means of the continual offerings, the sum for the traveling expenses, this minister had then deducted the amount of the traveling expenses and hotel bill from the thank offering received on the last Sunday, and had pocketed the difference for his own local work.

In any intelligent and sensible system of morals, that is stealing, pure and simple! Yet, when the evangelist demanded an accounting, a bitter and biased uproar went out against the evangelist. He was accused of being a grafter, of being actuated by greed, and

is still bitterly criticized by that dishonest pastor whenever opportunity arises.

Every evangelist in the widespread acquaintance of this editor can match these instances with experiences of his own. The evangelist has learned that a contract made with the church is of no legal value whatever. It is impossible for an evangelist to go to the civil courts and sue for satisfaction on a contract that has not been lived up to by the church or the community. Only the Judgment Books of God will ever clearly portray the entire record of injury experienced in silence by faithful men of God who have been itinerant evangelists.

This editorial is offered in the simple and sincere desire that a new era of evangelism may be inaugurated that shall be lacking in the disagreeable errors of the evangelistic age that has closed. Frankly, we never expect to see the return of the so-called tabernacle type of revival. In a few places in the deep South, where modernism has never penetrated and where faith in the Word of God characterizes the community, union evangelism has neither slackened nor ceased. In the present state of the befuddled church in America no evangelist of any intelligence would want to conduct a union campaign in the average city. "Two cannot walk together save they be agreed." How can a Spirit-filled evangelist preach from a platform that is sponsored by Unitarians, modernists, agnostics, apostates, leavened by a sprinkling of faithful ministers of the Gospel? In other words, the evangelists of our generation must go into a community sponsored only by those ministers of the community who have not become renegade to their ordination vows, and who still believe in the miracle of conversion, and the power of Christ's shed blood to redeem.

The faithful remnant of the Christian world is praying for a revival. That revival cannot come, in the opinion of this editor, until professional evangelism is re-instituted in the fashion, form and power that the Spirit of God originally intended that phase of His ministry to occupy. There is nothing innately wrong with professional evangelism. Let the pastor tend to his duty of feeding the flock and, upon occasion, call in the aid of a specialist to conduct his evangelistic services. Let reason have her voice here and consider these trite but pertinent queries:

When your automobile suffers a breakdown, do you call in some amateur mechanic, or do you seek the aid of a skilled professional?

When your baby is sick, do you call in any neighbor who happens to have an idea about medicine, or do you look to a professional physician?

When all of your life's savings are at stake and there is a question of protecting the future of yourself and your family, do you consult Mr. What-Not, who happens to have decided opinions about finance, or do you commit your investments to a professional trust company?

This is the age of specialists. A busy pastor who must preach 104 fresh, new sermons to the same congregation every year, supplementing these with 52 Spirit-inspired prayer meeting addresses, cannot reasonably be expected to conduct a three weeks' evangelistic campaign in such stirring fashion that the community will be reached from end to end. A pastor's business is to feed the flock, while the evangelist is called upon to inspire and increase it!

The Holy Ghost gave to the church, as one of His great gifts, evangelists. Men who live by the fruits of their labor are professionals in that field of endeavour. The pastor who is supported by the budget of the church is a professional pastor. Who would exchange a professional pastor, with his experience, his kindly interest and his deep love for the flock for the spasmodic efforts of some amateur?

The missionary who draws a livelihood from the Foreign Board for

preaching to the heathen, is a professional missionary.

It was a direct revelation in the New Testament that set up a professional ministry: "They who preach the Gospel shall live by the Gospel." This includes the evangelist as well.

The revival for which the church is hoping and for which the faithful are praying will only come when "professional evangelists" are given a square deal by the church at large and reinstated in their place of prominence and service.—*Harry Rimmer.*

Unitarianism an Enemy In the Evangelical Camp

2 Peter 2:1-3

Jude provided us the first text in this series. John, with his inspired pen, gave us the second text. Here we appeal to that marvelous apostle of the Christian faith, Peter, and remind you that he discussed our subject nearly 2000 years ago, and said things that were so fully inspired that time requires no change in them. They present The Rise of False Prophets, make mention of The Mark of the False Prophets, and reveal The Work of the False Prophets.

The Rise of False Prophets

"But there were false prophets also among the people, even as there shall be false teachers among you" (2 Peter 2:1).

False prophets, then, rise within the fold.

Unitarianism is not a barnacle born outside the ship of Zion, but fastening itself upon her hull and keel to sap the life and strength from the same; it is rather a carbuncle or cancer hatched from some germ of infidelity within the body of Christ, the Church, irritating, weakening, and even threatening the life of the body itself.

Bob Ingersoll, having the decency to remain outside of the church, was never its dangerous foe. We have no objection whatever to the Unitarian without the body of Christ. He has as much right to his opinion as I have to mine. He has a perfect right both to enjoy and proclaim it, no matter to what depths of atheism he descends. But he has no right to bore his way into the evangelical "church, the body of Christ," and feed upon its very vitals. A tick may have a right to live, but when he proposes to live on my body and suck my life-blood, it is hardly worth while for some mild-mannered preacher of a small and dwindling parish to advise me to be "genteel," "considerate," and "slow" in dealing with that blood-sucker.

It is a strange and interesting fact that the man of the world is so often clearer in thought, deeper in convictions, and more logical in mental processes than the compromising minister. When Professor George Foster's book, "The Finality of the Christian Religion," was written, the editor of Chicago's greatest daily, commenting upon its bold Unitarianism, said: "We are struck with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age, and men can say what they choose about religion; but this is not what we arraign these Divinity professors for. Is there no place in which to assail Christianity, but a Divinity school? Is there no one to write infidel books except professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrines? We are not championing either Christianity or infidelity, but only condemning infidels mas-

querading as men of God and Christian teachers."

How pertinent, then, the language of Peter—*"There shall be false teachers among you."*

Their propaganda prefers great privacy.

"Who, privily, shall bring in damnable heresies" (2 Peter 2:1).

Unitarians have not fought in the open. Like the enemy in the late war, they have digged trenches and hid themselves out of sight. They have burrowed under our State institutions, under our great Christian Trinitarian movements, organizations, and even churches. They have boasted themselves as representatives of the secret method. They tried quietly to get into the Inter-church movement, and in Massachusetts they succeeded. Most diplomatically did they attempt to secure membership in the Federal Council of the Churches of Christ in America, and by a circuitous movement they managed that in the Boston and other ministerial federations—local expressions of the Federal Council. They have for years had their representatives in the Y. M. C. A. and in the Y. W. C. A., who, with every talent at their command, have tried to break down the evangelical church membership test, and here again their success has been considerable. In fact, for many years only men with strong Unitarian leanings have been acceptable speakers or teachers in the Y. M. C. A. college at Springfield; while the course of study there is nothing short of a plunge into the literature of Unitarian and Darwinian infidelity. The Association College at Chicago cultures its coming secretaries at the feet of men of kindred mind, including not alone Unitarian Baptists, Congregationalists, and so-called Christian Church men, but even the agnostic, the late Clarence Darrow; while the Southern Y. M. C. A. college regales its students with such reference books as Starbuck, Pratt, Coe, and James. What is this but boring from within? Is it any wonder that the Y. W. C. A. and the Y. M. C. A. in the colleges have abolished the evangelical test?

It is my candid judgment that the spirit of Unitarianism is properly voiced by that Western leader in this Society, who said, "Ten years ago we set out to capture every large University in the land, and we have practically done that; and now we are setting about to capture the Y. M. C. A.s and Y. W. C. A.s." If he spoke now, he would say, "We have done that, also."

But they have not done it in a fair way. They have not done it in an open fight. Their method has been the disordering method of the disease germ. They have wrought within the body.

Their work in connection with the International Sunday School Lessons is of the same sort. For years their influence has been positively and increasingly felt. Their representatives, guised as evangelicals, have sought and secured positions as textbook writers, conference speakers, and Sunday School counsellors.

It begins to appear, therefore, that this Society is parasitic in nature. Its inability to live and flourish of itself has a hundred years of illustration, but it really fattens on the flesh of an evangelical body.

New England Congregationalism was once so strong that Baptists had to beg for the privilege of preaching the Gospel as they interpreted it. But the Unitarian Society sucked itself into some considerable proportions and at the same time sapped the strength of that Congregationalism to such an extent that in spite of its early occupation of American soil, its magnificent string of colleges and even its favor from the Government itself, it has had to take a somewhat minor place in the comparative scale of Christian bodies. Do you wonder that I feel led to defend my great Baptist brotherhood against the insidious enemy of God and the Bible, Christ and His body—the Church?

This secret propaganda is of the most hurtful sort.

I have already shown you what it has done for the Unitarians themselves. They began by doubting the authority of the Bible; they proceeded to the denial of the deity of Christ; they came to reject the personality of the Holy Ghost, and now many of them are disputing the existence of a personal God. In consequence of this fact, their church has been a negligible quantity in America. Their influence has never been largely felt concerning any of the great moral and ethical questions and now the evil fruit of this unfaith is being increasingly seen in its deleterious effect upon those great denominational bodies that have made the most virile contribution to American civilization.

It would seem well to follow some of the apostles of Unitarianism to their eventual fate and learn whether Peter's language is justifiable. Is their heresy "a damnable one"? What does it do for a minister's professional life? Let the late Dr. Crapsey, "the last of the heretics," tell us: "I am as bad off as a nameless man. I cannot do business in the religious world. Apparently I am nothing and belong nowhere. One who has not this isolation can have no notion of what it means."

If one cares to do so, let him follow one of its greatest apostles to the edge of the grave! Dr. Samuel G. Howe, was, we are told, a man of wide sympathies, helping hand, and one who actually made great sacrifices, personal and professional, for the social amelioration of the people. His human merit measured up to Unitarian demands, and yet when he came to die, this is from one of his last letters: "It was very dark during the week. I saw no light nor hope for this world, and was uneasy and unhappy about the next." It would seem then that the language of Peter is defensible, yea, even demanded by inspiration, *"It is a damnable heresy."*

But I pass from The Rise of False Prophets, to

There are certain distinguishing marks suggested by Peter that are unmistakable. Let me call your attention to them!

False prophets deny the deity of our Lord—the Christ. The language of this apostle was *"denying the Lord that bought them."* That is the exact basis of my charges a few years ago against the Carleton College deliverances. They could not come from the lips of true prophets.

According to the students' notes, Dr. Albert Parker Fitch denies the deity of Jesus Christ, saying, *"There isn't a single first-rate thinking person in history who ever identified Jesus with God. There never was any first-rate thinker who identified Jesus with God."* The Virgin birth—"a non-historical dogma"! Miracle and substitutionary atonement rejected. Does anybody doubt that that is Unitarian teaching? If so, let me give you a few examples of confessed Unitarianism. "Emerton's Unitarian Thought" expresses the following, "Jesus was not the first. He will not be the last." In John W. Chadwick's "Old and New Unitarian Belief," he speaks of "the impiety of specializing and exalting Jesus as He had been specialized and exalted in the theology and worship of the Christian church," while the catechism of Unitarian Sunday Schools, provided by Dr. Dole asked, "Did Jesus ever claim to be more than a true man?" and answers, "There is no evidence that he ever made such a claim."

It would take one with a discriminating mind, indeed, to determine the difference between the teaching at Carleton and Unitarianism.

Ernest Gordon, in his recent book entitled, "The Leaven of the Sadducees," says, "Dr. A. W. Vernon said ten years ago, 'I hope that I shall live to see the day when it shall be as hard to distinguish our two branches of Congregationalism (the Unitarian and the Trinitarian) from each other, as it is to tell twin daughters apart who have forgotten to tie up their braids with a blue and a red ribbon. I fear that our ex-

tremists will discover that in spite of their violent efforts to divide us there is one who is our Master and all we are brethren.' " That remark, doubtless, had to do with his later exaltation to a Carleton professorship!

There are scores of preachers and professors in evangelical churches and colleges, drawing salaries from fundamentalist sources, who know that they are sucking the lifeblood of fundamentalism in order to sustain their own false-prophet and parasitic existence. But the man who will "deny the Lord that bought him" bothers little over having traduced the men that trusted him.

Such prophets savagely decry Christ's sacrificial atonement.

Here, again, let Carleton speak. Prof. Fitch, once head of religion, mark you, in this evangelical, fundamentally-founded school, once said, *"There are at least ten doctrines of the atonement, all of which, with one exception, are dogmas. The substitutionary one is a dogma, because the mind rejects it."*

Listen, now, to the honest Unitarian —the Unitarian who has the courage to associate himself with the society that entertains similar convictions, and hear what he has to say. Rev. George Kent, Unitarian, remarks, "You cannot think of a Unitarian congregation singing 'Jesus paid it all' "; while Dr. A. M. Rihbany writes, "We do not call him *the Saviour,*" and Edward Everett Hale remarks, "We do not believe it possible for any substituted being to take the consequences of man's sin."

But we are not objecting to such infidel deliverances from Unitarianism. That is to be expected! They no longer claim to be of the Church, or of Christ; nor do they call themselves Christians. But when this same sort of teaching accepts support from fundamentalists and sits in the professor's chair of an evangelical college or stands in the pulpit of an evangelical church it becomes thoroughly reprehensible.

Dr. Diffenbach, late editor of the *Christian Register,* in an article, maintained that common honesty required all such Unitarians and Liberals to withdraw from all evangelical institutions and fellowship and maintain either an individual position or join with Unitarian or Liberal organizations.

Is Peter unjust in his vigorous denunciation? "They bring in damnable heresies." "They bring upon themselves swift destruction." Can men cuddle a venomous serpent and not be bitten? Can truth-lovers take to their bosoms falsehood and escape its poison? Let us not forget that original skepticism was the breath of a serpent.

The Work of the False Prophets

"Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (2 Peter 2:2-3).

The object of Unitarianism is to turn the thoughtless from God's truth. Many shall follow their pernicious ways. They have learned what section of society is most easily seduced, and their attack is almost entirely at the point of youth. That is why they have craved and secured scholastic positions. As professors they deal with the immature and can easily take advantage. It is not once in a thousand times that mature men adopt either the evolutionary hypothesis or the Unitarian infidelity.

In hundreds of addresses in America and Europe, before great church bodies, in secular halls, at business men's clubs, I have found but one assembly of mature men, in mind and age, a majority of whom were convinced of the reasonableness of either. Darwinians and Unitarians alike recognize this fact, and fear to trust their philosophers in such assemblies. There is not on the American continent, at this moment, one advocate of either who holds any reputable position, and yet dares to attempt its

defense in open debate. If there is an exception to this statement, it is the field secretary of the Science League of America, and since he has gone down to signal defeat seven successive times in our seven debates, he only serves as an emphatic illustration of what I here affirm: they are effective only with babes!

Take, for instance, Dr. Slaten, a while ago ejected from the faculty of William Jewell College, Baptist college of Missouri, as an illustration. In the twenty-one years of his public life, he was Baptist pastor at the University of Michigan, in touch with young and immature people; professor in the Y. M. C. A. College in Chicago, a kindred company, and Bible instructor in William Jewell College—daily associate of youth, and in all these places he spread his skepticism and brought "many to follow his pernicious ways," so much so that when at last he was uncovered and summarily dismissed by the board of trustees—mature and seasoned men—his dismissal was stoutly resented by the college *infantes*. He is one of the men who defended his conscienceless conduct by saying, *"It is strategic to remain and work from the inside. Many others are doing it successfully and the gradual permeation of the orthodox denominations with liberal ideas, disseminated by trusted leaders of their own, appears to them the best procedure."* And then he adds, *"Until recently this has been a procedure that was comparatively easy to follow. Now it is uncertain and dangerous."* Some of us are determined (God helping us) to make that conscienceless method still more uncertain and vastly more dangerous.

Their method is by the way of well-turned words.

"Through covetousness shall they with feigned (or well-turned) words make merchandise of you." Here again, let Unitarians speak.

Rev. W. S. Morgan, a notable Unitarian, tells us his advice to a liberal brother from a neighboring town. "Don't label your heresy. Do as I do. Give them heresy in such a fashion that the very saints will not suspect it. Bad ethics, you say! I say, very bad! But this is the only way in which hundreds of orthodox pulpits can be held." Rev. Thos. Clayton, who also went from an evangelical body to Unitarianism, says, "I was advised to stay where I was and keep some of my opinions to myself, gradually to sow the seeds of liberalism and wait until the time was ripe for more aggressive agitation."

Finally, *the purpose of Unitarianism is a merchandised ministry. "Through covetousness shall they with feigned words make merchandise of you."*

There is but one reason why any Unitarian remains in an evangelical body, or two at most. If obsessed with the idea that he holds the truth, he is there to create defection, secure a following, and, if possible, eventually bring his disciples to be like himself—Unitarian. But a more potent reason for his persistence in evangelical pulpits and professors' chairs, is the financial one. The Unitarian body, as we have already seen, is dead to the sacrificial spirit that Christ always generates in His own. Their pulpits are few and inconspicuous; their schools are small in number and almost uniformly the appropriated products of theft, while the evangelical bodies are big, healthy, expanding, and even generous toward their servants. What a chance to make merchandise of them! It is far more profitable to be the head of religion in William Jewell or in Carleton, both from the standpoint of a possible following and a fruitful purse, than to vainly seek for a Unitarian pulpit or professorship. The appeal, therefore, has been a potent one and will remain so, as long as evangelical Christians sleep, complaining of those who seek to arouse them to the realization of the theological marauder's work, or as long as doting parents resent having the teaching, in the particular school in which their sons and daughters are being educated, subjected to the light of God's truth. We admit that it is uncom-

fortable to be awakened. There are times when any noise is an annoyance, and it is still more harassing to have any word uttered or action taken that could cast aspersion upon the education given our own children.

But, is it not better to be awakened even in the first watch of the night than to sleep till the end of the fourth, if, in the interval, the thief has come and has snatched our jewels? And is it not better for every Christian parent on earth to discover, early in the student's course, whether his child is being corrupted theologically, than to receive him back, a full graduate in infidelity? I have seen no more pertinent illustration than that which Ernest Gordon employs, "Alexandre Morel, in his studies of butterfly life, tells how he searched for cocoons of a magnificent and rare butterfly in the Haut Valais, hoping to raise some of the purple and silver beauties. He finally succeeded in finding five chrysalides in perfect health on a certain Alpine plant which attracts them. But when the time of birth came, out of the first crawled an ichneumon; out of the second another; out of the third still another. Only the fifth and last produced a butterfly!

"What had happened? The ichneumon fly had deposited its egg in each of the living caterpillars. The ichneumonized caterpillar lived as if nothing had happened—ate, grew, constructed its cocoon. The unfortunate caterpillar did not realize it was possessed, that under its skin it carried a perfidious enemy, which, while letting it live, transformed its destiny altogether. In fact, this mysterious substance, which should have given birth to a butterfly, passed altogether into the body of a little larva and became an ichneumon."

If you want an agnostic or an atheist, then permit the ichneumon Unitarian professor, plying his insectivorous art, to deposit the egg of infidelity in the brain of your boy, your girl; but if you would like to receive back from college that beautiful boy, that darling daughter, developed into a Christian of firm faith and fine character, then smoke from our schools every teacher of skepticism who is guising as a Christian instructor.—*William B. Riley.*

The Great Republic

H. W. Magoun, Ph.D.

God of the pilgrims, 'twas thy hand
That steered their bark, when exiles stern,
They sought a bleak forbidding land,
Where each privation's woe must learn,
To end the long unequal fight
And worship God as they deemed right.

A nation didst thou forge by pain,
A refuge for the earth's oppressed,
Where freedom evermore should reign
And weary hearts find longed for rest,
Where right should rule, where wrong should cease,
Nor tyranny exist in peace.

Mistakes they made; for human sight
Is bounded by a narrow ken;
But God in mercy set them right—
His love o'errules mistakes of men—
And in the hour of battle shock
They felt beneath the eternal rock.

With blood and tears came freedom's day;
With blood and tears were rights maintained;
With blood and tears were washed away
The crimes with which the flag was stained:
The fight was won, the slave was freed,
And North and South once more agreed.

God of our fathers, search our hearts,
Till greed and lust and dreaded crime
And wrong and hatred, each departs:
Be thou our guide, nor come the time,
When, left of God, the nation's dead
Shall mark the path where sin has led.

Help us to know in each dread hour,
That thou hast armed us with our might,
That thou hast girded us with power,
Which we must use as in Thy sight,
To save the oppressed, to do Thy will,
And freedom's destiny fulfill.

Where'er "Old Glory" floats serene,
Let righteousness and truth prevail,
Let not the eye of foeman keen
Find spot or weakness to assail:
But may our flag, where'er it waves,
Bear witness to the God who saves.

The one passion of the apostles was absolute devotion to Jesus Christ to the point of martyrdom. It was impossible to daunt them.—*Oswald Chambers.*

The Messianic Hope

THE FLOOD*

On the same day were all the fountains of the great deep broken up.—Gen. 7:11.

A MAN and his three sons are at work on a huge structure. For four men it is a stupendous undertaking. Many long years have already been spent on it; but it is not yet done, and the climate is hot and sultry. Still they toil on, while their neighbors laugh at them and ridicule the whole affair. They deride the man and his three sons as either fools or crazy. It makes no difference. The four work steadily on.

What is this great thing at which they labor? It is approximately five hundred feet long, eighty feet wide, and fifty feet high. Within, it is divided into many different rooms. Gopher wood is being used in its construction, and it is being smeared with pitch both within and without.

What is the object of that and why are they building such a huge structure? Four men and their wives do not need such a vast house, and pitch is not attractive as wall decoration. There must be some strange and unusual reason for their strenuous toil, since trees have to be felled and then hewn into lumber, after which the lumber has to be fashioned in such a way as to fit the needs of each particular part of the structure.

Their tools are primitive, and they have no power saws. Still they toil steadily on day by day oblivious of the ridicule showered upon them, and day by day some part of the great undertaking shows progress.

Their neighbors watch them as they labor and study the product of their skill. They are curious and interested to some extent; but one and all of them wag their heads and laugh or jeer at such foolishness.

Patiently, nevertheless, the man and his three sons continue their work. Patiently, also, he explains to any who will listen to him, why he has undertaken such an enormous task. Even so, those who listen regard the work as utter foolishness, and no one outside of his immediate family has any faith whatever in the tale he tells them. He warns them of trouble to come and of the need of preparation; but his words are wasted, although his toil is not. Proof of that will come in due time.

At last the structure is completed. It is braced securely from one end to the other by its many subdivisions, and it is water-tight because of that abundant pitch. That item is a highly important one.

A strange and ominous stillness prevails all about them. The animals of the region are surprisingly quiet and docile. Even the birds are strangely tame. The man and his sons select and lead into the great structure pairs of the different beasts that inhabit the region and also pairs of the birds; for the birds offer no resistence, and even the creeping things submit tamely to being herded in pairs into some part of the device.

Great quantities of food are prepared and carried within it, and the women have been doing that sort of thing all along. They have dried fruit and grasses, meat and vegetables, and have made preparation for a long sojourn with the various creatures gathered from about them. There is an abundance of room in the great hull now finished, and they use it for storage purposes, including water, as well as for housing birds and beasts.

This process also furnishes vast amusement to the people who dwell in the surrounding territory, and they lose no chance to deride the whole performance. To them it is the work of men gone daft; but there is method in the

* This is the second of a series of editorials contributed by Dr. Herbert W. Magoun. The third editorial will appear in the next issue.

apparent madness, and the scorners will soon realize how great and how timely that method is. The work is not the result of some human whim; for all of it has been commanded by God Himself, and his commands have been faithfully carried out.

Destruction has been decreed for the scoffers and for the human race in general, because men have become so vile and so presumptuous that destruction has become necessary. They have no use for God, and God has no use for them. They have alienated themselves from Him completely, and there is no hope that they will ever return.

What, then, is to become of the Messianic hope? Will that perish from the earth? No; there are still Noah and his family who have not forgotten God and are still obedient to his commands. They are to be saved in the ark along with various creatures, and one of Noah's sons is to furnish the race from which the Messiah will come in due time.

Most of the men and most of the animals upon the earth will perish in the coming flood; but there will be places on high mountains or on elevated plateaus where men and animals will survive in small numbers. None of these survivors are of any importance in continuing the Messianic hope, and only one of Noah's sons is involved. Consequently, no other men who may escape will figure in the account, and two of Noah's sons will soon be left to go their way without further ado.

Minute directions have been given Noah as to what he should do, and he has carried out those directions with faithfulness. Now, all is ready, and he is told to repair to his own quarters within the structure. The door is closed and barred. A storm is plainly brewing, and the scoffers without the ark are seeking shelter in their flimsy huts. They little realize how futile that shelter will be in the course of a few days.

That God warned Noah and told him what to do need occasion no wonder. He has cared for his own in amazing ways down through the ages. Even in our own day, when some Chinese bandits had planned to massacre a band of missionaries, a terrific rain-storm put a stop to their plans. This so impressed them with the power of the Christians' God that they decided to let the missionaries alone. Some of them then came to hear the message of the "foreign devils," and a few of them were converted.

That the story of God's warning was once widely known, is made evident by other flood stories. Even the Hindu one found in the *Catapathabrahmana* contains an element of warning. Manu is the hero, and one morning as he was washing his hands in the ancient way by having water poured over them from a huge pitcher, a tiny fish dropped into his palm. The fish then addressed him and asked for his help, promising to return the favor.

He was told to prepare a vessel, because a flood would come in a certain year, and he was also asked to keep the fish in receptacles of different sizes as he grew, then in a watering canal, and finally to carry him to the sea when he was large enough. By that means, he said, he would escape being eaten by some other fish and would grow into a *jhāsa* of great size and strength. He then promised to help Manu to escape.

In due time the flood arrives, and Manu takes to his vessel. As he is borne along on the waves, a huge fish appears, bids him to fasten his cable to his horn, and tows him to the mountains. On a peak of the Himalaya range, he leaves him with instructions to pay out his cable as the waters subside, one end of it having been fastened to a tree.

For a year Manu offers sacrifices with ghee (melted butter), sour cream, curds, and whey, casting them into the waters as an oblation, although where he got his cow is not explained. At the end of that time a beautiful maiden arises from the water and announces to the gods who show an interest in her that she belongs to Manu, to whom she owes her existence.

Other flood legends there are in plenty, and some of them are highly significant. According to the Greek one, when Zeus decided to destroy mankind, he secured the assistance of Poseidon, god of the sea, in producing a flood. The Chinese legend pictures a man, his wife, his three sons, and his three daughters as escaping destruction, when the pillars of heaven were broken, the earth shook, the sun and the stars changed their motion, the earth fell to pieces, and the waters within it burst forth and overwhelmed with violence the wicked men, on account of whom the destruction had been brought to pass.

In South American legends, a man and a woman escape by climbing a high mountain. In the Greek one, Deucalion and his wife escape in a chest from a flood sent by Zeus. Lucian, however, places the two in a great ark with pairs of animals, thus suggesting the Biblical account. He represents the flood as a mighty eruption of waters accompanied by rain. A similar feature occurs elsewhere.

In the legends of the Druids, a lake, Llyn Llion, burst forth, and its waters covered the earth. Fire preceded it and split the earth asunder. Then the waters overwhelmed men that were evil; but the patriarch and his select company escaped in a vessel of some sort. Rain came with the overflow and added to the flood.

Mexican tradition teaches that Tezpi and his wife and children escaped with many animals and seeds, and that their vessel landed on a mountain. Tezpi then sent forth a vulture. It found a carcass and did not return. A humming-bird was next sent out, and it returned with some leaves.

As Plutarch tells the Greek legend, Deucalion sent forth a dove, which soon came back. When it was sent forth again, however, it returned with mud on its feet. Just what relation such accounts have to the story in Genesis, it is impossible to say with certainty; but there seems to be a connection of some sort, either traditional or through borrowing.

The aborigines of Greenland have a legend, according to which the earth tilted over and all men were drowned. One man survived, however, and he later found a woman who became his wife. They also report that fishes (fossils?) are found far inland and that the bones of whales occur on the mountains. There is no reason to doubt the truth of their statements.

On the eastern slope of the Ural Mountains, in northwestern Siberia, a tribe of Voguls dwells. They relate that there were seven years of drought and then rain. A man and his wife made two canoes from a poplar tree and a rope some three thousand feet long from willow roots. One end of it they bury in the ground. Then they place provisions for seven days in the canoes and cover them with rawhide. Butter is provided to grease the rope as it is paid out. Their neighbors are advised to do the same but refuse.

This man, who is an elder, now tells them that the waters are coming, because they have already been hearing their roarings for two days. It makes no difference, and the others perish. After seven days the waters abate, and the man and his wife are able to leave their canoes.

This story is of especial interest because of what it implies. Sound travels over a thousand feet a second. In four hours it would cover about three thousand miles. A tidal wave travels about a mile a minute. In two days, therefore, it could, if its progress was uniform, cover some twenty-eight hundred miles. To reach the Urals from the Pacific, it would have to go considerably further than that; but if tidal waves were involved, they would naturally come from the Pacific, and the story is therefore entirely possible. The time required fits the details.

Taken together, these accounts point to terrific earthquakes and to enormous tidal waves, coming, apparently, in a

rapid series. Under certain conditions the result would be a flood of vast extent. Did those conditions exist? Are there other stories?

Flood legends are found all over the earth except in Africa, and the form of that continent is such that tidal waves would be turned back rather than allowed to proceed inland. It has a low coast section; but lofty plateaus constitute its interior, and those plateaus would escape inundation by tidal waves. Animal life would not suffer there, and it is a fact that prehistoric animals have survived in Africa as nowhere else, except on "the roof of the world," as Tibet and northern India have been called.

These animal survivors make it clear that men would survive under like conditions, and the Bible story does not forbid it. That story is of necessity local. We are apt to forget that. It does not cover, although it involves, the rest of the world. Consider the matter for a moment.

Noah could not gather animals from all of Europe, Asia, and Africa, to say nothing of the Americas, if he could reach them; for it would take all of a century to walk over those three continents, gather all the different animals, and then drive them to his home. The thing is simply impossible. He could and did gather specimens of all animal life in his own land, but that was all. Some forms in other lands completely disappeared.

That, however, is not the only evidence for a flood. Other evidences are found scattered all over the earth. Thus, the peculiar soil called loess, a fine loam, homogeneous in character and practically unstratified, is found in many parts of the world. Its distribution is best explained as the result of flood action. It contains, in some places, freshwater shells and the bones of land animals. In North China it covers a vast region and covers it to a great depth. It occurs in Belgium, England, France, Russia, the United States, Canada, and in the Southern Hemisphere.

Its distribution is therefore practically world-wide. It covers the islands of Guernsey and Jersey, many feet above sea-level, and its character is identical with the portions found in France and Germany. On the same two islands, rubble-drift is found. It consists of sharp and broken pebbles that suggest violent flood action by rushing water. None of the pebbles are waterworn, however, and beneath them there are raised beaches and dunes of blown sand, in which palaeolithic implements have been found with the bones of extinct animals.

There are no deltas, no stratifications, and no marine shells. Professor Prestwich studied the conditions there for years and finally concluded that the land must have been submerged and then reëlevated. Another explanation is possible, as will appear below.

The islands are formed of granitic rocks, three hundred feet or more in elevation, and the loess on them is from five to ten feet deep. Professor Prestwich credited a depression with this distribution of the soil which is so fine that it can be blown about freely by the wind. These and other facts were long ago exploited in the *Bibliotheca Sacra.*

Another phenomenon, which geologists call breccia, consists of angular rock fragments and splintered bones cemented together by sand, earth, and clay. Lime has filtered through it, and that has made the mass compact and firm. The bones are unworn, jagged, and sharp; but none of them have been gnawed. A careful examination settled that question.

They represent the boar, deer, hare, horse, hyena, ox, tiger, water-rat, weasel, etc., and they abound in southern England, as well as in France. They are always found in fissures that have plainly been filled from the top. Here, again, nothing but a flood could be thought of that would explain the conditions as they exist.

The fissures are huge perpendicular cracks in limestone, sometimes one hun-

dred feet or more in depth, and they are open at the top. No complete skeleton has ever been found in them or scattered bones that would make a complete skeleton. In one fissure fifteen hundred teeth of the animals mentioned were counted and twenty-six skulls; but there was no complete skeleton, as an examination showed.

The only possible solution in this case was once more a flood. The animals must have fled to the highest ground in the neighborhood, have there been drowned, have then been exposed sufficiently to disintegrate, so that their bones were washed down the slope and into the fissures with more or less earth intermingled. The subsiding waters could so operate, if the bodies were scattered about on the top of the hill,—or rain might.

On the coast of Wales there are fissures, in which, at Tenby, bones of elephants, hippopotami, lions, hyenas, etc., were found. Vast quantities of them were there, and all these animals must have once been common in that land. From the evidence, a flood was the cause of their extinction.

At Santenay, in France, there are two ordinary bone caves on opposite sides of a hill. They contain bones of the bear, deer, elephant, fox, lion, horse, ox, rhinoceros, and wolf. On top of the hill is a fissure, in which there were bones of the badger, bear, cave lion, deer, fox, hare, hog, lynx, horse, ox, rhinoceros, and, especially, the wolf. Not a single gnawed bone was found in the lot.

On the Rock of Gibraltar there are similar fissures, and some of them are three hundred feet in depth. They contain similar remains. The animals could not have lived on the rock but must have fled to it to escape when the rising waters threatened them. Cornered at last, they perished.

Even on the island of Malta fissures are found in connection with bone caves of a remarkable sort. They are located three hundred feet above the level of the sea on top of a barren range of hills.

On the island of Sicily, near Palermo, vast quantities of hippopotamus bones were found, and they were so fresh that they could be carved and polished. Over twenty tons of them were shipped away in six months, after they were discovered. An amphitheater of hills surrounded the place on all sides except towards the sea. They were from two to four thousand feet in height, the enclosed space being from two to four miles in width.

The caves or rock shelters were at the base of the hills about two hundred feet above sea level, and in them the great masses of bones were discovered. Evidently, when the animals fled from the approaching waters, the lighter ones were able to scale the hills; but the more clumsy hippopotami and those surrounded by them were trapped in the caves and drowned.

Even in the United States a slight beginning of such discoveries has been made; for a cave has been located in western Maryland, near Cumberland, in which bones of nearly fifty different kinds of animals were found commingled. Some of them were new to science. Others that are new to science have been unearthed at Agate, Nebraska, in the wonderful fossil beds located at that place. Even there the conditions in which the bones now appear may best be explained by flood action long ages ago.

Eminent geologists and other scientists, such as Howorth, Murchison, the Duke of Argyll, Hugh Miller, Buckland, Cuvier, J. W. Dawson, etc. have reached the conclusion that these things point unmistakably to a flood; but other evidence has also been adduced by some of them in support of that contention. Nevertheless, an adequate cause for a world-wide deluge was sought in vain by all of them. Geologists themselves, however, have actually postulated such a cause without being aware of it, since they did not realize the significance of their proposition.

Certain preliminaries should be noted. Stretching across parts of North America and Europe there are long lines of stones for which an explanation was lacking, until a geologist recognized their resemblance to the terminal moraines found at the edges of glaciers. That recognition led to the postulation of an ice-age, with an ice-cap on each continent where the stones were found.

A careful study of the conditions existing at the stone rows gradually convinced our geologist that the ice-cap must have been of vast extent and depth, possibly a mile or more in thickness over most of the area. It ultimately became clear that the crest probably reached a depth of two miles, since phenomena were found that called for such a conclusion.

The layman naturally wants to know where all that ice came from; but geologists seldom consider such details. The answer is obvious. It had to come from the ocean. Evaporation caused fogs to form, the sun heated them and changed them into clouds, winds carried the clouds inland and to the north and west, and the moisture was precipitated as snow. In time the snow became ice, and the ice acted as glaciers usually do.

To this conclusion opponents of an ice-cap have raised the objection that the enormous pressure would melt the ice. The point seemed well taken, until experiments at Harvard College proved conclusively that ice does not melt at pressures much greater than any involved in the ice-cap theory. That point may therefore be regarded as settled beyond dispute.

Now, a careful estimate has placed the amount of ice existing during the ice-age as glacial formations, at approximately eight million cubic miles. Eight million cubic miles of water must therefore have been taken from the ocean to make that amount of ice, if we omit the factor of expansion due to freezing. The discrepancy may possibly be covered by ice formations not included in the reckoning.

It is obvious that eight million cubic miles of water could not be taken from the ocean without lowering its surface quite decidedly. That factor must not be lost sight of, although it has been, in part, by geologists. They have found evidence that the continental islands were once a part of the adjacent continents and that the Mediterranean was once an enormous marsh filled with hippopotami, and this lowering of the sea will explain how such things were possible, provided the depression is great enough.

There is also evidence that the ocean beds were once lower than they now are, and that, too, must be reckoned with. As river beds have been located one thousand feet lower than their present sites, it has been inferred that the land must have been that much higher. Unfortunately, no consideration of these other factors has been allowed to modify that conclusion; but relatively that elevation would be possible with but a small fraction of the postulated elevation.

Now, keeping these things in mind, observe that it is generally conceded that parts of the two continents thus loaded with ice gradually sank under the pressure and that the lower strata beneath them were melted off. Another fault at once appears; for those two continents could not possibly sink in the way postulated, unless an exact equivalent of some other part of the earth's crust was elevated at the same time. Physics teaches us that two bodies cannot occupy the same place at the same time, and we cannot postulate caves within the earth large enough to receive the depressed lands. Something else had to go up as the two continents went down.

How much did that ice weigh? Well, eight million cubic miles of water would weigh approximately 36,505,092,096,000,000 tons, not pounds. As at least three quarters of that load had been placed on parts of Europe and North America, while the whole of it had been removed from the ocean beds, the result

must have been a state of unstable equilibrium, and the ocean beds would naturally be the places where the earth's crust would give way and be forced upward. The oceanic plateaus settle that point.

Is there any evidence of such an elevation? There is, plenty of it. All the oceanic islands show clearly that they have suffered an elevation accompanied by volcanic action, and all of them are, in effect, mountains situated on plateaus that rise from the bed of the sea. And, all of them are placed by geologists at approximately the end of the ice-age.

These geologic facts dovetail together so nicely that no hesitation need be felt in accepting the conclusion that the two continents sank at the same time that the oceanic islands were elevated, and that these islands owe their existence to the unstable equilibrium produced by the transfer of ocean water to the lands as snow. Deeper water gave way to plateaus.

Just by way of confirmation, let it be said that the ocean has been estimated to consist of approximately three hundred million cubic miles of water. It covers about three quarters of the earth's surface, so that there is more than thirty times as much water below sea level as there is land above it. The ocean averages between two and three miles in depth, while the land will average, possibly, a quarter of a mile in height.

The surface of the sea may be placed at about one hundred and forty-five million square miles; but its depth varies widely because of extensive shallows near the continents. Making due allowance for that fact, it appears that the sea must have been lowered something over three hundred feet by the loss of water in the ice-cap. Deeper ocean beds might occasion another hundred feet of depression in its surface, and the total thus accounted for would be about four hundred feet; but geological evidences as a whole point to some eight hundred in all.

The deeper seas must have meant higher lands; but a few hundred feet, not a thousand, would suffice to balance the account and meet the situation then existing. Such an elevation, when combined with the depressed surface of the sea, would adequately account for the channel of the Hudson River at the bottom of the Atlantic. It extends well out beyond New York City. Other such channels are said to exist.

What caused the ice-cap? That has long been a matter of dispute; but present-day experience at the South Pole and on Greenland make it morally certain that the most potent factor in the matter was fog or rather the cloud-cap, as has been suggested by Professor Percival Lowell in his *Mars as the Abode of Life*. There were undoubtedly contributing causes; but the cloud-cap, which blanketed the sun, was the effective one. The former eccentricity of the earth's orbit has been advanced as the cause; but that peculiarity fails to work on Mars as Professor Lowell indicates (*l. c.* pp. 112 ff.). The ice on Greenland persists in spite of summer heat, and fog is the reason. That should suffice as an explanation.

One or two more points should be mentioned. If the ocean's surface is approximately one hundred and forty-five million square miles, it would require about one eighteenth of a mile of depth to obtain eight million cubic miles of water. That would mean a depression of about three hundred feet in sea level. It is not too much to assume that another hundred would be produced by the deeper ocean beds, since the surface area would be considerably diminished, and billions of tons of water were still absorbed by the cloud-cap. We have allowed for only four hundred feet of depression; but the continental islands and the Mediterranean marsh indicate that at least another four hundred feet must be allowed for, and that implies that present estimates are entirely too low for the amount of ice in the ice-cap.

Some have postulated a depth of six

miles at the ice centers instead of two, and the estimate may not be as extravagant as it at first appears. The ice could hardly fail to continue to accumulate as long as the clouds and the long cold winters favored such an outcome; but that very fact, in the course of time, would mean its destruction. The scale-pans, to use a figure of speech, could not stay in place. One had to go down while the other went up by way of compensation.

The earthquake at Lisbon produced a tidal wave some fifty feet high, and that was comparatively nothing to what now took place. When those two continents finally broke through the earth's crust and forced their way into the earth's interior, what sort of tidal waves followed? Terrific earthquakes must have accompanied each step of the process, and the flood legends picture just that sort of thing.

The volcanic debris on the Pacific bed testifies to the same thing, as the oceanic islands do also. There was no mere flowing of the waters of the sea inward to cover slowly sinking lands. On the contrary tidal waves that pass comprehension were hurled skyward to tear with frightful speed over the adjacent lands, especially those covered by the sinking ice.

The combined action of the earthquakes and the tidal waves destroyed the ice-cap; but portions of it can be credited with the production of the ice dams which are freely postulated as causes for post-glacial lakes in different parts of North America.

Much of it must have been carried out to sea with the returning waters when the reaction took place, and there it must have gradually melted. As enormous quantities of heat must have been liberated from the earth's interior and been absorbed by the oceans, the melting would not require an excessive length of time; but the portions left on the land, especially if covered with soil, would last far longer and have corresponding results.

In the midst of all the commotion, how could Noah's ark survive? The violence of those tidal waves passes the descriptive power of language, and it would seem that he must have perished with the demolition of the ark itself. Did he have any chance whatever to escape?

Yes. He built that ark in the one spot on earth which was ideal for a chance to escape. Somewhere in Mesopotamia his vessel was located. The Persian Gulf was probably devoid of water then, but it still had the same general conformation, a broad basin with a narrow entrance flanked by headlands. Each successive tidal wave had to pass that barrier and be spread out over the broad basin beyond. By the time it reached the location of the ark, its force would be almost completely spent and it would amount to little more than a tide in the Bay of Fundy.

The fountains of the great deep were broken up in very truth; but they were powerless to destroy by the time they had arrived at Noah's abiding place. It is probable that they increased in violence as time progressed; but the ark would float before that could happen, and it would then be driven inland on the surface with only the natural tossing about of the advancing flood. The ark would go far, but it would not be damaged.

Secure within it, Noah and his family would first observe the torrential rain. His neighbors would observe it too and seek to protect themselves. Then surface water would begin to close in around the vessel, and the people outside would wish for a chance to enter it. Their flimsy dwellings would soon be swept away, and they would perish in the rising waters.

That was what happened; for

> the waters increased, and bore up the ark, and it was lifted up above the earth. And the waters prevailed, and increased greatly upon the earth: and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth: and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters

prevail: and the mountains were covered. And all flesh perished that moved upon the earth, both fowl, and cattle, and beasts, and every swarming thing that swarmeth upon the earth, and every man, all in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land died.

Noah only was left, and they that were with him in the ark.

It will not do to read too much into this account; for it is still a story of Mesopotamia rather than of the world at large. Since it concerns only the human beings who were to pass on the Messianic hope, it cannot refer to other people and other lands with any detail. Other survivals are made imperative by the evidence in Africa and on "the roof of the world" in Asia; but in general all living creatures did perish, and the destruction in Noah's world was complete and absolute.

No land remained in sight anywhere, and "the waters prevailed upon the earth one hundred and fifty days." Meanwhile the ark was floating back and forth, the prey of conflicting currents, and all that time its occupants were in suspense, wondering if there would ever be any more dry land for them to dwell upon. However,

God remembered Noah. . . and all the cattle that were with him in the ark, and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually; and after the end of one hundred and fifty days the waters decreased. And the ark rested . . . upon the mountains of Ararat.

Finally, the tops of the mountains were seen.

It is now necessary to deal with another grave misapprehension; for the word Ararat originally designated, not a mountain but a country, essentially what we now call Erivan. It was located in the eastern part of Armenia, on the extreme eastern border of Asia Minor. Not until long after Noah's day was the word applied to a mountain with twin peaks. As the Biblical account reads, the ark may have landed many miles from the present mountain, probably in Erivan as suggested.

Commentators have been guilty of a strange inconsistency in this connection. Some of them have accepted the view that the ark landed on the mountain, while also holding that the flood was a local affair! As that would involve a voyage upstream for some seven hundred miles and landing on a peak over twelve thousand feet above sea level, if the lower one was the place, but over seventeen thousand in case the higher was involved, a local flood would require a subsidence of the land to match the conditions, and there appears to be not the slightest evidence for any subsidence at all. Reëlevation would also be required. Comment is unnecessary. We can return to Noah.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made. And he sent forth a raven, and it went to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated. . . . But the dove found no rest for the sole of her foot, and she returned unto him. . . . And he stayed yet other seven days, and again he sent forth the dove out of the ark. And the dove came in to him at eventide, and lo in her mouth was an olive-leaf freshly plucked. . . . And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more.

The waters were dried up at last, and the sojourners in the ark came forth. The animals came forth also, and the family must have experienced a vast relief to be freed from the care of such a collection. A normal life was possible once more; but almost their first act was to build an altar and offer sacrifices from among the extra clean beasts that Noah had preserved in the ark. Then God promised him not to smite all living things again and not to curse the ground.

"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." There was to be no more flood, and as a token of the covenant God said: "I have set my bow in the

cloud, and it shall be for a token of a covenant between me and the earth." He had destroyed the cloud-cap and made a rainbow possible, and it was a glorious promise of his care for men.

Noah and his family had been saved for a purpose. That purpose was the continuation of the Messianic hope, the prolongation of human existence, and the propagation of a race from which in due time a Messiah could be sent forth to teach men the way of life. He was to save men from their sins. They could not save themselves.

Noah's three sons became the progenitors of three separate subdivisions of the human race. The second, Japheth, sometimes taken as the oldest on the basis of Genesis 10:21, became the ancestor of the Aryans, or the Indo-Germanic race, to which most white men belong. The youngest, Ham, was the father of the African branch. Shem, the oldest son, had for his descendants the Semitic race, to which the Hebrews belong. Ten of the tribes are lost and their identity has never been determined; but the Armenians dwell where the ten tribes were settled, they have plain Jewish characteristics, and they have developed a language which is precisely the sort of tongue that they might be expected to develop as settlers among Aryan peoples to whom they were subservient. They adopted the Greek alphabet, and that severed the last connection with their own people. Yiddish is an Aryan tongue, and so is Español. Both are written, however, with the Hebrew characters. That fact may be important.

Most of the Jews are of the tribe of Judah as the name indicates. To them was assigned the carrying out of the Messianic hope, through one born in Bethlehem. All mankind has, in the case of some of its individuals, at some time longed for deliverance from the thraldom of sin, and penance is the evidence that so indicates. It is a vain hope.

Socrates was a persistent seeker after truth. He longed for some revelation of an authoritative sort to settle for him the problem of virtue. Ethics was his real quest. He came to believe in a supreme being and was obedient to his "divine voice," which, he said, gave him counsel about doing or not doing things. Short, stocky, and stupid-looking, he yet possessed one of the keenest brains of antiquity, and men realized it. His discourses after he drank the fatal hemlock, to which he had been condemned, are among the noblest in literature.

The thing that Socrates desired so earnestly was to be vouchsafed to men in the fulness of time, and Noah was a link in the long chain that led up to its realization. His neighbors had sinned away their day of grace and had become hopeless. He had been faithful to his God, and to him was entrusted the task of passing on the hope of a Savior.

Since it is possible that some may not yet understand just what is intended by the account given above, a few details may be elaborated with profit. The first item is that connected with the cloud-cap. From the evidence available, it is practically certain that for many ages the earth was enveloped in clouds. Evaporation must have vastly exceeded anything now known, and evaporation means fogs that become clouds. So vast was the extent of that cloud-cap that it must have contained billions of tons of water, and all of it had to come out of the sea, in effect, since any evaporation from lakes and rivers meant just so much less to flow into the sea ultimately. How much the cloud-cap lowered the ocean we can only guess; but it was one potent factor in the lowering, and it may have been as much as a hundred feet, owing to the diminished surface then existing. As the depth of the cloud-cap must have been much greater than one hundred feet, possibly reaching two thousand, one hundred feet of depression is not a fantastic surmise, because the cloud-cap must have been very dense.

The experiments mentioned above about melting ice showed that a depth of four or five miles would not melt the

ice by pressure, and such a depth at the middle portions of the ice-cap is therefore entirely possible. It follows that eight hundred feet of relative depression in the sea augmented by two or three hundred of relative elevation in the land would account for all the facts in the problem, present levels being taken as a basis of comparison. The resulting effect upon the ocean bed should be practically self-evident, and conditions in the present oceanic beds indicate a vast upheaval at about the time set as the end of the ice-age.

Both ice-caps would be shattered. Vast fields of each would be carried out to sea. Other fields would be caught in the river courses and would thus form ice dams and produce huge lakes. These lakes would persist until the ice was melted; but that might take a long time, owing to the huge extent of the block both in width and in depth. Dirt blown over it by the wind would delay the melting and prolong the life of the lake in each case. Furthermore, debris left by the melting ice would still have to be washed away before the life of the lake would be ended.

In some cases ice would be stranded on elevated ground, especially mountainous regions, and great boulders encased within it would ultimately be left stranded many miles from their place of origin. Modern experience so indicates, because boulders have been seen in floating icebergs. The final result would be precisely what men now find in different parts of the world. Noah's flood is therefore justified.—*H. W. Magoun.*

"The Spirit of Divinest Liberty"

MULTITUDES of individuals and great nations are now groaning for that "divinest liberty" of which Coleridge speaks; like him they can say:

O Liberty! with profitless endeavor
Have I pursued thee, many a weary hour;
But thou nor swell'st the victor's strain, nor ever
Didst breathe thy soul in forms of human power.

Individual liberty, intellectual liberty, political liberty, ecclesiastical liberty, and spiritual liberty, all liberty is the gift of God through Jesus Christ. When Jesus opened His ministry, He preached His inaugural sermon from the text:

> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord (Luke 4:18,19).

Christ knew the secret of divinest liberty. He held the patent right since the morning stars sang together and all the sons of God shouted for joy. All competitors must fail, but "He shall not fail nor be discouraged, till he have set judgment in the earth" (Isa.42:4).

No inventor need worry about his invention if it will redeem people from drudgery. Weary men and women once cadged coal on their backs up from deep mines till Watt perfected his engine, then with joy they accepted the relief. Because of its beauty, the Shasta daisy spread like contagion all over California. When Christ opened the fountain of the water of life to the world, thirsty flocks began to gather from all the barren deserts of earth.

Scientists tell us that a particle of radium encloses a gulf of fire which will radiate heat for eighty thousand years. The life that is in Christ is still richer in force; it defies the centuries and outlives the stars. Liberty of the noblest and highest nature is born of the Spirit of God. The first Christian Pentecost was the greatest outburst of liberty the world ever saw.

Individual Liberty

We do well to maintain individual liberty. Jesus never despised the individual; it is said that He found the individual. Even when the multitude wanted to take Him and make Him king, He evaded the mob and went on healing, and preaching to individuals as well as to the larger gatherings of people.

With an ever increasing number of totalitarian states under the control of dictators, perhaps one of the greatest dangers of this present age is that individual rights and privileges will be lost in the will of the majority or the enforced will of the dictator.

And yet there is a limit to so-called individual liberty. When we hear some people shouting for individual liberty, we might be justified in asking "Liberty for whom—besides yourself?" The advocates of the liquor traffic shouted loudly for personal liberty during the period of prohibition, but when they obtained the thing which they called liberty, it meant the death of thousands of innocent people in automobile and other accidents caused by drink.

Liberty for a Party

The liberty that some people advocate is often the liberty of a party or a class of society. In Russia during the revolution thousands fought for the liberty of the proletariat, but the words of Coleridge apply to them also:

> The Sensual and the Dark rebel in vain,
> Slaves by their own compulsion! In mad game
> They burst their manacles and wear the name
> Of Freedom, graven on a heavier chain!

Members of the C. I. O. and other such organizations seem to have a philosophy of liberty which is closely allied to that held by the men of Russia who put the proletariat in power.

Certain classes of business men and capitalists are strong believers in liberty, a kind of liberty which would give them free rein to do as they please, even to the keeping back by fraud the hire of the laborers.

There seems to be two kinds of liberty: the liberty of heaven, under the benign government of the heavenly Father; and the liberty of hell, where men and devils blaspheme and curse His name.

Intellectual Liberty

Differing ideas are held in regard to what is called intellectual liberty. Multitudes of people think that teachers and professors are exercising intellectual liberty when they teach the baldest materialistic creative evolution in schools and colleges. But great jurists have told us that of right the United States is a Christian country; and among the noblest and truest educationalists it is believed that they have no right to prostitute Christian ideals and promote agnostic and atheistic ideas in tax supported institutions.

When parents have sacrificed and saved and gathered funds to give sons and daughters an opportunity for a higher education, and have instilled into their minds the highest ideals of Christian liberty, why should they be under the necessity of sending their children to study under teachers and professors where they shall hear the Bible and God laughed out of court? For the protection of their own totalitarian form of government, Japan has laws against certain kinds of thinking.

Jesus also set up standards against certain kinds of thinking; He showed us that the thought of lust is adultery. Christian intellectual liberty, which is the highest and truest liberty, does not include vile thinking, "For as he thinketh in his heart, so is he" (Prov.23:7).

Political Liberty

During the session of Congress in 1776, Richard Henry Lee, of Virginia, moved that "The United Colonies are, and ought to be, free and independent States." John Adams, of Massachusetts, seconded the motion. This was the sec-

ond of July. The report of the committee appointed to draw up a Declaration of Independence was adopted July fourth. During the day the streets of Philadelphia were crowded with people anxious to hear the decision. In the steeple of the old State House was a bell on which, by happy coincidence, was inscribed, *"Proclaim liberty throughout all the land unto all the inhabitants thereof."*

In the morning when Congress assembled, the bell-ringer went to his post, having placed a boy below to announce when the Declaration was adopted, that his bell might be the first to peal forth the glad tidings. Long he waited, while the deliberation went on. Impatiently the old man shook his head, and repeated, "They will never do it! They will never do it!" Suddenly he heard the boy clapping his hands and shouting, "Ring! Ring!" Grasping the iron tongue, he swung it to and fro, proclaiming glad news of liberty to all the land. The crowded streets caught up the sound. Every steeple re-echoed it, and the city went wild with joy.

Liberty was the rallying cry in every war that America has fought. No matter how complicated were the causes of the Revolution, men fought and died in the name of liberty. Those who fought in the War of 1812 believed that they were fighting for the liberty of the seas. In 1847, Americans who captured Mexico City believed that they were freeing Texans from the thraldom of Mexican tyranny.

The preservation of the Union may have been the ostensible reason for war in 1861, but northern mothers watched their sons march off to bring freedom to the slaves.

We fought Spain to free the Cubans in 1898, but made no provision to make them free from the oppressions of American sugar companies. Our young men crossed the ocean in 1917 to make the world safe for democracy and hold a place for political liberty in the earth.

"Lest We Forget"

After all that our ancestors suffered, of which we read in the history of Europe and England, and all the precious lives that were sacrificed to obtain such liberties as we now possess, is there not danger in the process of tinkering with our laws at Washington, that we are rapidly approaching the conditions which now obtain in the totalitarian states of Europe? If this process goes on, where will our boasted liberties be ten years from now?

Ecclesiastical Liberty

Is it not true that at times during the Christian era the Church itself has become a hard taskmaster? Has it not bound burdens on men's backs grievous to be borne? Does not history tell of the persecutions of Christians who refused to be obedient to the edicts of the Church? Do we not think of the thousands who suffered cruel persecutions, including imprisonment, and torture and death, often because they rejected dogmatic requirements of formal religion?

And are we sure that such things obtained only in the so-called "Dark Ages?" Are there no ministers of the gospel today penalized because they do not readily accept the "assured results" of modern theological or scientific teachings? If men dissent from belief that the results are well "assured," are they not left behind in the race for positions of influence and power?

Jesus would not let His disciples hinder a man for doing miracles in His name, even though he would not follow them. Do the churches believe that they are practicing as much ecclesiastic liberty as Jesus taught?

Spiritual Liberty

Spiritual liberty is supreme; Jesus said to the Jews, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Spiritual liberty

makes possible all other forms of true liberty. "Whosoever committeth sin is the servant of sin," and servants of sin never can be free. The elaborate schemes that are now being worked out in the world ostensibly for the promotion of liberty are so fettered with sin that they must utterly fail. Perhaps the most hopeless and helpless slaves are those who do not know that they are in bondage.

When Jesus Christ came into this world, it was bound with fetters and chains of which it was almost wholly unaware. Heathen superstitions held the minds of men in absolute bondage. Though Rome boasted of being mistress of the earth, even there, astrologers, magicians, and fortune-tells, had forged iron chains around the minds of people of all classes.

Among the Jews ecclesiastical despotism prevailed; it seemed as if the priests and Levites and scribes and Pharisees had conspired not to enter the kingdom of heaven themselves, and to hinder those who would. A hierarchy held the people in abject slavery of mind; they were teaching the people that the rites and ceremonies and traditions handed down by the fathers constituted the way of salvation.

It seemed that the great Emancipator had to cut His way through a great undergrowth and jungle that impeded every step towards human salvation.

The Way to Liberty

Regeneration in individual hearts is the initial step toward personal liberty, social liberty, spiritual liberty, and all kinds of Christian liberty; that is an indispensable condition, but that is not all. The Emancipation Proclamation by Abraham Lincoln was a step toward liberty for the colored people of America; they were then liberated from a part of their bondage, but they have been breaking their chains ever since; they are grasping the truth, and the truth is yet to make them free.

There are those who tell us that as compared with the ages of God's plan for the world, Christianity is only about two and a half minutes old. The world has yet a long way to go before Christian liberty shall obtain in the earth. It is a popular belief that Americans are the finest people in the world, and that liberty has about reached its acme here, but have we not still a long way to go?

How many slaves do we meet as we walk up and down a city street! Do we not meet those who are slaves to the use of intoxicating liquor? From the Pentecostal Herald the following is quoted:

> Dr. Edward Spencer Cowles, Director of Park Avenue Hospital in New York City, as well as Staff Physician and Psychiatrist of the Bloodgood Cancer Foundation, Johns Hopkins University, speaking before the American Association for the Advancement of Science in Atlantic City on December 25, 1936, made this significant statement: "Few people realize how many persons die every year from alcoholism or go into Insane Asylums never to come out again. The actual mortality is as great, in my belief, if not greater than from cancer. Statistics are not available. The reason for this is that the disease is regarded as a disgrace and the alcoholic takes on some other symptom . . . under which his death is recorded."

In 1934 there were more than 135,000 deaths from cancer in the United States. If Dr. Cowles' estimate is correct, it means that the annual death toll of chronic alcoholism is very much greater than any previous estimate.

Slaves to Sinful Amusement

Are not millions of our people slaves to the passion for sinful amusements? In the book entitled *Our Movie Made Children,* Henry James Forman tells us that we have a vast national movie audience of 77,000,000 weekly, of whom over 28,000,000 are children and adolescents. A recent authority says that twenty-nine cents of every dollar spent by our people go for amusements.

We know that thousands of our people will defend our amusements to the last ditch; but let any high-minded

Christian study the above named book and other available literature on the subject of our amusements, and tell us if he thinks that we are enjoying the highest type of Christian liberty.

Some years ago a crusade against white slavery informed us that 60,000 white slaves were dying every year and being carried out to the potter's field. Since that time such forms of vice have been dressed up and made appear more genteel, and circumstances that once were considered a disgrace are now obviated. Sex relationships are being taught in High Schools and Colleges, Young Men's Christian Associations and Churches. In much of this propaganda some of us believe that it is not the fact of sin but the sight of sin that is troubling modern society. If the nation is to be saved, should we not teach less of sex relations and more of the purity of Jesus Christ and his standards of living?

Beyond Conversion

Having said that individual regeneration is the initial step toward complete liberty, we wish to add that which the Scriptures add. The Apostle Peter speaks of the things "that pertain unto life and godliness," and then says,

> Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godliness; And to godliness, brotherly kindness; and to brotherly kindness, charity" (2 Peter 1:4-7).

Surely this is the way to divinest liberty; a liberty that can not be attained by means of Communism nor Naziism nor Fascism nor by any totalitarian form of government.

Jesus Christ told us in a short paragraph the way to liberty: "If the Son therefore shall make you free, ye shall be free indeed."—*W. M. Young.*

Praying Missionaries

William Carey, the shoe cobbler, used a map of the world as his prayer book.

David Livingstone died on his knees praying for Africa.

Raymond Lull prayed his way into Africa.

Xavier died with a prayer on his lips for China.

Hudson Taylor drew his breath in prayer, and saw miracles wrought.

John Hunt's last words were, "O God, save the Fiji Islands."

Adoniram Judson testified that he never prayed faithfully for anything and was denied.

George Whitefield gave much time to prayer and Bible study on his knees.

John Eliot, missionary to the Indians, said, "Prayer and pains through faith in Jesus Christ will accomplish anything."

Charles Cowman died with a map of China before him, and his heart-cry was, "Do your utmost to evangelize China."

Divine Fullness

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness, and then fills it with Himself, which is unspeakably glorious. This is the fullness of New Testament privilege for every Christian.—*The Presbyterian.*

The Indestructible Church

Stalin, the iron man of Russia, admits, "It is easy to close churches in the Soviet Union; you have only to send to the OGPU and they are shut. But then every peasant, man or woman, will build a church in the depth of their soul; and this is a greater danger, because such churches withdraw themselves from the control of the political police." Thus they are finding iron methods cannot destroy the church.

Moses' Ethical View

The Greatest Ethical System of All Time

This editorial was originally written for a cosmopolitan daily (but was not published) for an audience of unbelievers, in an attempt to lead them to see the Pentateuch as the infallible Word of God.

ETHICS is that system of thinking which deals with the entire problem of evil, its nature, its origin, and its cure. The books ascribed to Moses in the Hebrew tradition have affected a larger portion of the human race for good than any other writing in the history of the world. They contain a system of ethical thought which for depth and scope and clarity has never been surpassed.

All Comprehensive World View

If it is the essence of philosophy "to see life steadily and to see it whole" then Moses was among the greatest of philosophers. The very first paragraph of his writings sets forth an intelligible view of the universe, rich in general and abstract meaning, yet harmonious with the particular facts of experience. *The universe is the product of personal creative intelligence.* This is Moses' thesis. "In the beginning God created the heavens and the earth."

It follows from this proposition that the universe is a system, an integrated whole. Life and inanimate existence taken together have a purposeful meaning. Intelligence being the source, intelligibility is the result.

There has been much discussion in recent days on the subject of evolution. I admire Mr. Bundy, a student in Wheaton College, for his ability to state his case and draw fire from some of the "heavyweights" on the other side. Mr. Bundy is not majoring in science. The question of evolution is not chiefly a scientific question, but one of philosophy. The facts remain the same. Personal creation is a better principle of integration than a blind process.

The question might be stated in various forms. Can we believe that intelligibility comes from any other source than intelligence? Is it reasonable to suppose that personality develops out of the impersonal? Is it not far more reasonable to accept Moses' world view, than to believe that the intelligible world is ultimately the result of accident?

In the entire physical universe every known process obeys the second law of thermodynamics. In other words, the physical universe as a whole tends to come to a stable equilibrium. Only in the realm of non-physical, spiritual personality do we find anything not subject to this universal law. Hence the Supreme Personal Creator is the only logical explanation of the universe.

Although Mr. Bundy speaks only for himself as a student, and although no one from Wheaton stakes anything on a mere debate, yet Wheaton College is rightly committed to the Mosaic cosmogony. We are not ashamed of this part of our Infallible Book.

Teleology

Moses' theistic world view implies necessarily a moral purpose in everything. This does not mean that all things do fulfill their purpose. Moses does not present Leibnitz's view that this is "the best of all possible worlds." Moses teaches that the distinction between good and evil is ultimately valid. Moral evil is an awful reality resulting from a deliberate conscious rebellion on the part of the moral creature.

The third chapter of Genesis is one of the most profound documents in the whole history of ethical thought. The moral law, the tempter, the moral choice, the act of rebellion, the redemptive promise, all of these are set forth

with a clarity and simplicity unsurpassed.

The Ethical Dynamic

In no ethical philosophy not derived from Moses, is there any adequate parallel to the Mosaic doctrine of the cure of evil. The statement that the "seed of the woman" should "bruise the head of the serpent" is the germ from which the ethical dynamic springs.

The entire message of the Christian Gospel as set forth in the New Testament grows directly out of the Mosaic teaching on the remedy for sin. Not only does Moses' world view include a personalistic cosmogony,—it includes most distinctively a personalistic soteriology. The God of Moses does not remain a remote First Cause, but, in tremendous anthropomorphic figures of speech, He is presented as coming down to see the affairs of men. He undertakes the burden of human guilt. When his righteousness must be vindicated, we learn that "God will provide himself a sacrifice."

The Code of Practice

Not only in the Decalog, which is the backbone of moral decency throughout Christendom, but in a great multitude of other practical rules and instructions, Moses applies the ethical dynamic to the details of ordinary life, modern educational accrediting agencies to the contrary notwithstanding.

In our accrediting agencies some years ago we had standards which, though not infallible, were sufficiently objective to be subject to correction through careful scientific study. Standards have now been abandoned. Criteria (there is a great difference between standards and criteria) have been elaborately set forth.

In the latest edition of a certain manual of accrediting, criteria have begun to give way to homiletics. In spite of the history of human conduct, we are told almost in ecclesiastical tones, that the value of an educational institution is in inverse ratio to the number of rules and principles set forth for the guidance of the students.

If Moses had been governed by this revised manual of accrediting, the ethical history of the human race would have been very different! What would Christendom be without the ten commandments and the whole background of the holiness code? I wish Moses were here to "talk back" to the modern educational world.

World Program

From the Mosaic writings through the Old Testament prophets and the New Testament apostles, there streams forth a light of glory focused upon a future. It foretells the consummation of righteousness, the attainment of the ethical ideal. The outlines of this future hope are not as clear in the books of Moses as they are in the inspired writers who followed after him.

Nevertheless, in the Mosaic Torah the essential elements are given. The sinful heart, the sinful character of human nature, will be transformed through individual faith by the personal operation of the Holy Spirit of God. The administration of the law of righteousness will be undertaken by the Messianic Figure whom Moses foreshadows as "a teacher like unto me." Evil will be judged and the ills of the human heart and of human society will all be conquered in the Messianic age.—*J. Oliver Buswell, Jr.*

The waves may be defeated,
But the tide is sure to win;
Your griefs may be repeated,
But your joys are coming in;
The Christ has ne'er retreated,
And to doubt Him would be sin.

—*Brenton Thuburn Badley.*

The official documents of American history . . . affirm and reaffirm that this is a religious nation.—*United States Supreme Court Decision.*

Wanted, A Christian Pragmatism

THOUGHTFUL persons have come to the conclusion that the greatest religious need of the age is a gospel pragmatism to test out our Christianity, reveal its worth and bring religion to its own in the world today. From some cause the Church is not succeeding as we know it should, and for this reason men are saying "religion is useless" and "the Church is a failure." These charges should be met and the gospel truth made known.

Surely such discouraging beliefs do not grow out of an inherent worthlessness of Christianity or from the fact that men no longer have need of religion and have no need of redemption. But do not these beliefs come from the fact that many do not give intensive thought to the subject of religion and do not know of its excellence and their personal needs of what it offers of the spiritual power of the gospel. Hence we desire a Christian pragmatism. This name we use, not in the modern psychological sense as used by certain scientists, but in the good old honest sense of "testing out an idea to determine whether it has worth suitable for the betterment of the future."

Any man who will so test the Bible and its product, Christianity, must find that there is no other system of truth better suited than Christianity for the needs of humanity or more essential to man's advancement than our traditional religion. It can plainly be seen that those who condemn our Bible and reject Christianity do so without a particle of personal, practical knowledge of what they condemn. They only "darken council by words without wisdom."

In civil courts only they who have actual knowledge are allowed to testify; why then should any sort of a whim or rumor be allowed to pass on religion, the most sacred something known? If all such alien agencies were ruled out of court, the mouths of many a noisy objector would be forever closed. This is just what the desired pragmatism in religion is meant to establish.

In former days pragmatism had an exalted station, meaning a scientific method of testing whether an idea has fitness for world betterment. But on the rise of Darwinism pragmatism meant testing the harmony of an idea with the Darwinian hypothesis; but, alas, Darwinism is dead. Why seek to adjust ideas to a "dead issue?" With Prof. James of Harvard, pragmatism meant adjusting religion to the conception of a limited God (*Pluralistic Universe*, p.3). With Prof. John Dewey, of Columbia, pragmatism meant building up religion on humanism, on "science and culture," omitting the superhuman entirely (*Common Faith*, p.2). With Prof. Schiller, of Oxford, it meant the disregard of ultimate reality (*Studies in Humanism*, p.217). Under each of these conceptions of pragmatism, there coiled the serpent of a deadly skepticism.

The religious pragmatism here advocated calls for the defence of a (1) God the Father, creator of the beautiful, harmonious universe, and (2) Jesus Christ His Son and revealer, our Saviour and elder brother, and (3) The Holy Spirit, Comforter and guide of all faithful souls. This faith is the foundation on which stands the Christianity which has come ringing down the centuries, conquering and to conquer. To show its perfect fitness to the condition and salvation of needy mankind is the present demand inherent in the very nature of Christianity in self-defense. Its fitness and worth calls for the noble fidelity in all votaries.

The world has long since grown weary of a make-belief Christianity, and desires the real. Many years ago G. E. Lessing wrote: "Christianity has been tried for eighteen hundred years, but it

still remains to *try the religion* of Jesus" (emphasis his). Even the great secular dailies are clamoring for a return to the oldtime religion of Jesus, whose challenge was: "Come and see... Take my yoke upon you and learn of Me. My yoke is easy and My burden is light." The scientists are testing all sorts of substances and theories; why not heed the wisdom of the great editor, Horace Greeley, and *try religion?*"

Christ's challenge was not simply to see the outward expression of His teachings, but to know them in experimental consciousness, to feel their effects on the soul, and see the character produced thereby. By these Christ proposed to stand or fall. Such are the essential principles of Christianity which cannot be overlooked or forgotten.

The Results of Ignoring Principles

The attempt to ignore the principles of Christianity has caused the Church many a defeat and heartache. The Easter Church early in its history forsook dependence on the third person of the Holy Trinity,—the influence of the Holy Spirit. It is true that the letter has been retained in their Creed, but the deeper experience of the spirit of Christ has been forsaken, and pagan humanism has taken its place. The attempt was, not to follow the Spirit but to model after ancient pagan institutions. Thus the titled, moneyed class, was made prominent and the poor trampled under foot, as Tolstoi tells us. The oppressed common people arose in their proletarian power and struck down the ruling class with its tyranny and religious pretences. Today we have the Godless Soviet Republic. Why be surprised? Did not our Lord refuse to put new wine into old bottles? Christianity and paganism will not harmonize, even though paganism is camouflaged into a make-belief of Christianity, denying the Spirit.

Did not our Lord say: "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you. But if I depart I will send Him unto you... He shall convince the world of sin, righteousness and judgment... He the Spirit of truth shall guide you into all truth, and show you things to come" (John 16:7-13).

For 800 years the Eastern Church had followed pagan customs, and is without the Comforter, heroes, reformers, evangelists or great revivals. Could Christianity have possibly survived under Czarian Russia with its subjected millions kept in a serfdom of toil, poverty and ignorance. Old Russia seemed never to have thought that there was such a thing as the Christian rights of man or inherent personality.

But the common people of Russia, mistaking the source of their oppression, struck down the only agency that has ever dared to espouse the rights of the oppressed and advocate liberty for all alike. They did not see that Jesus the son of Mary was the first great Prince of democracy that the world ever knew. By denying Him men only invite future oppression and social calamities.

Duke Alva of Spain in the Netherlands

The same defeat suffered in Russia, visited Duke Alva of Spain in his tyrannical rule in the Netherlands from 1567 to 1573. It was his high determination to subdue entirely the whole Netherlands to the Spanish rule; but in doing this he forgot two essential facts: (1) that he was dealing with human personality, which means a free mind with liberty to think and act for self-preservation, and (2) that the blood-thirsty Church which commissioned him was whole diameters away from the teachings and spirit of the blessed Prince of peace. When he had gone to his worst in tyrannical ruling, the provinces of Holland and Zealand united in rebellion against him. The winds of heaven scattered and wrecked his fleet. So he asked to be recalled home.

On leaving he made his boast that he had executed 18,000 men. He was received with distinction at Madrid, and

the Pope presented him with a consecrated hat and sword,—a distinction rarely conferred upon any soldier. But with all his high honors his name goes down to history along with that of Cortez of Mexico, as a pagan, so-called Christian general whose hands were begrimed with the blood of honest, liberty-loving men who are the salt of the earth. These men with many of the same day, were only reaping the results of perverting the principles of Christianity and indulging the spirit of human thirst for earthly glory and greed for gain. Such indulgences are not Christianity. They only heaped up mountains of difficulties over which true religion must climb, and eventually remove, that the kingdom of heaven may have free course and be glorified.

Denying Christ in Germany

Considering the results of denying Christian principles, one cannot overlook the history of recent Christianity in Germany. With all her noble history for centuries, her modern religious history is a mystery. But if Russia reached her ruin by denying the reign of the Holy Spirit in her Church life, and therefore reached Bolshevism, what wonder that Germany with all her recent denial of the divinity and spirit reign of Christ should sink to the spiritual depths she has?

One cannot forget that in Germany began the modern wave of questioning much of the Bible and the rationalism which denied all the mystery in the life of Christ, including His divinity. Their great universities became hotbeds of skepticism and some of the worst attacks upon the Christianity were written by her most cultured scholars. While Schleiermacher, Pastor Francke, Thurlock, Euchen and others did heroic work to prevent the ruin, there were Ferdinand Baur, Strauss, Semler, that arch rationalist, not to mention Ernst Haeckel, Neitzsche, and others who were busily sowing the seed of rationalism and other anti-Christian forces. What wonder there came modern Germany with its dictatorship, race hatred and Church troubles? That anything else should exist would be a modern wonder.

In the light of this history in other lands, what shall be the outcome of the Modernism and anti-Christ agencies rising up in our homeland? To say that "Christ was not divine, only a man like one of us," is to dig up the very foundation of all Christianity. As a mere man we may honor Him as a leader, a hero and martyr, but cannot submit to Him unconditionally, much less can we make Him the center of our religion and root ourselves in Him.

Destroy the fountain head of Christianity, and what becomes of the whole stream. If the divinity of Christ and all the mysterious in the Bible be swept away, what will be the future of America? With atheists, rationalists and skeptics in the saddle, what will keep our land from becoming communistic and a Red republic set up to murder all opposition? As Franklin said to Tom Paine: "For God's sake, Paine, don't unchain the tiger." He had been in France during the "reign of terror" and he knew what atheism meant.

The Christian House of Refuge

The impulse back of the desire for a religious pragmatism was that these damaging accusations might be effectually eradicated and the truth made plain. These things must be done and effectually, but how go about it?

Correct history is an invincible fortress. Then, may she not speak in Christianity's defense? That the Church is not a failure is an evident fact of history. Often she has been in trouble; but never defeated. Often corruptions have crept into her membership till death seemed the only alternative; and political strife has well nigh torn her to pieces; but always she has aroused herself from her impotency, put on her garments of strength, and as in the days of the Lutheran reformation, stepped

forth in newness of life from being shorn of her useless foliage and other hindering impediments. With flags unfurled to the winds of heaven she has gone on "conquering and to conquer."

When skepticism seemed about to engulf America; when infidel clubs were being organized among college students and Robert Ingersoll was lecturing to vast audiences at $500 an evening, then stepped forth D. L. Moody, George Pentecost, Alexander and Samuel P. Jones to hurl infidelity back into the darkness from which it had emerged. Then men came to feel and know that God is in His heavens and His Spirit is rife in the world below.

Nor has He yet abdicated His throne and care for His earthly children. The average annual accessions to the Churches in America since 1925, has by actual count, been in four of the leading Protestant Churches, 579,439 while the increase in the whole Church has been well nigh 1,000,000 annually; while her benevolent contributions to a hungry, needy world since the close of the World War, have been unprecedented in the world's history. Does all this spell the death of the Church or its failure? Even the maligned and voiceless Church must have her dues. She is not dead, as some men say. If she is a "dead Church," let me and mine take refuge in her folds forever. To be thus dead is to be alive indeed.

More Christian Business Needed

The charge is often made of late that "one cannot do business on Christian principles and make a living." This we consider a grave statement which calls for consideration. Two facts in reply are these:

The statement reflects on the wisdom and character of the Lord Jesus Christ. Could it have been possible that He would advise for His followers an impracticable life or command them to an impossibility? All of Christ's teachings were wise, safe and kindly.

It is not true that one who aims to do business by the "Golden Rule" will fail and likely starve to death. All over the world there are successful men who do business on Christian principles. They, like the beloved John Wanamaker, determined at the start, "to do business in the name of their Lord," and their success demonstrates their wisdom. These men let it be known that they are in business not simply for commercial gain, but for the public benefit as well as for a personal living. "They are the salt of the earth," and never lack for custom.

This is true of bankers, physicians, merchants and lawyers. In one of the Southern central cities there lived recently a lawyer, who, as city judge, did more business than any other man in the city. He would not take a questionable client, and he never lost a single case. He always had right on his side. Why can not any man see that an upright, kindly deal in any business is always preferred by the public? Nor does the public wish such men to starve.

As a most excellent case to prove that a man can and will succeed in business conducted on Christian principles, note "Golden Rule Nash," merchant-tailor of Cincinnati, Ohio. In beginning business he resolved to treat all men as he would have them to treat him. He would not charge more than $2 profit on any suit, and all over a certain sum, he would divide with his tailors who did the work. It occurred that as much as $70,000 had accumulated which he determined to distribute among his helpers. Another clothier in the city went to him and said: "Mr. Nash, you are a fool to do such a thing." (This is Mr. Nash's own story.) Did he change from his gospel rule? By no means. His business prospered enormously. His business agencies opened in several states and in small towns. For ten years this writer has been wearing "Golden Rule Nash's" clothing.

As a missionary enterprise Mr. Nash opened a tailor shop in Beirut to let the Syrians see how a Christian mer-

chant should treat a Turk. This he did to break down the prejudice of foreigners against Christians. Mr. Nash is gone from the earth, but *The Nash Company* still lives.

Contrast Mr. Nash's record with that of the presidents of the large automobile factories, whose annual salaries reach up to nearly a million dollars, while the salaries of their operators are of the meagerest kind, and that forced up by some organized Labor Union.

If the Nash-Gospel economic system were the rule of American life what a blessed country ours would be! Why declare that Christ's social system as set forth in His sermon on the Mount, is not feasible in our day? From the Golden Rule the economic practices of the day are as far distant as the North pole is from the South pole.

For the man whose ambition is to live a clean life, do right and serve God and the age in which he happens to live, Christianity is not and never was a failure. And our *religious pragmatism* has for its high aim the establishment of this righteous fact. The selfish, secular world may think otherwise; but facts are stubborn things, and the truth must prevail, and it will if properly told.

Give the Bible a Chance

One is distressed by the reports published concerning so-called "zero churches," because many of them do not report a single accession on profession of faith for a whole year. The common verdict is that these churches do not give the Bible a chance. They do not offer salvation to the souls within their reach, and withhold from the unsaved the riches of grace in Christ Jesus. When this is faithfully and lovingly done souls will respond. They have always done so. So the demand comes, *give the Bible a chance;* let the people know of its saving and consoling power.

When Dr. Jonathan Goforth gave himself unreservedly to the Lord, he felt a call to China as a missionary. And he determined to give the Bible a chance even in China. So, with his Holy Bible in Chinese, and its truths ringing in his heart, he went to North Honan province, learned the language, gathered about him many evangelist helpers, and opened missions in many cities and towns. With his open Bible in his hands and his heart on fire with enthusiasm, he gave the Chinese the Bible and its promises. He became very popular as "Pastor Goforth," and was called to Manchuria, Korea, Japan, and back to South China and home to Honan. Everywhere he went souls flocked to his ministry. Late in life he counted up the sheaves and found by careful counting that some 38,722 souls were brought to Christ in one year by the agency of this one man and his six helpers. He reckoned that if the entire mission force had pursued his method of giving the Bible to China not less than 1,000,000 souls would have been brought into the kingdom with true saving faith and righteousness.

At the age of seventy-six, in 1934, he was called back to his native Canada to stir up the Church on missionary interest. What was his amazement to find his Canadian Church honeycombed and paralyzed by "higher-criticism and modernism," till it was difficult to find an audience which would listen to his message, pleading with them to "give the Bible a chance"—live it, rejoice in it, and send its light to the heathen world.

What a warning to America. Here we enjoy the religious heritage left us by heroic ancestors, but we permit skeptics and higher critics to have their way while we say nothing! What the Bible needs is a chance. If evangelism succeeds in heathen China why not here in civilized America? Have we lost the gift of evangelism, that we no longer have our Moodys and Billie Sundays at work?

Dr. H. C. Link, in his book, *The Return to Religion,* does not advance a new doctrine; he simply calls distressed souls back to live the religion they all once knew. His aim is to show people how

they may get the best out of their religion by living it. Dr. Wm. Lyon Phelps says: "This is the best book on practical psychology I have ever read." He and Dr. Link both seem to think that all religion needs is a chance. Religion is not at fault.

We have recently learned that Mr. R. E. Enright, Police Commissioner of the City of New York has come to think in line with the above plea. He frankly admits the crime wave but he looks beyond the actual criminal. Says he:

> We must get back to religion, back to God, the home and prayer, back to the old home standard, back to the personal care of children by parents, back to purity in the standard of living. We must get away from irreverence for God, for law, and away from booze parties, lascivious literature, false standard of life and all that leads to them.

That here is the literal truth, every thoughtful person will admit. He finds that crime is not in the defects of the Bible and religion, but in the minds of society as a whole, and proposes for its relief the same remedy that was proposed by President Coolidge some time ago.

He puts the responsibility up to every individual instead of the police, the educators, and the preachers. When the world comes to think we have gone stark mad on living our religion and saving souls, then we will be in line to swing our continent in line with our Christ.

A backslidden people only stand in the way of the Gospel and blocks the road to Christ.

But the Church must succeed:

> Truth crushed to earth will rise again;
> The eternal years of God are hers.

—C. H. Buchanan

World Religious Digest

The Methodist church dominated the American campus, the Council discovered, with 156,423 students—18.89 per cent—believing in it. Second was the Roman Catholic faith, with 122,786 students, or 14.83 per cent. Other denominations ranked as follows: Baptist, 99,219; Presbyterian, 88,473; Christian-Congregational, 48,354; Protestant Episcopal, 47,729; Lutheran, 38,339; Hebrew, 32,405; Disciples of Christ, 13,921; Christian Science, 12,282; and Latter Day Saints, 11,428.

"We do not deny," remarked the report, "that there are dangerous influences at work in some institutions. During the sophomore year there is a distinct tendency away from religion. On the other hand, during the junior and senior years there appears to be a return to religion."

Seventy-seven per cent of Wheaton College students worked last year (1936-37) to earn part of their expenses. These 822 "self-help" students earned a grand total of $94,492.12, according to a survey made by the college employment office.

Earnings of students who received federal aid through the National Youth Administration account for $13,084.93, or less than fourteen per cent. of the total. All other self-help activities brought in a total of $81,407.19.

Dr. Ahern, writing for the Hearst Newspapers, says: Atheism according to current reports, today is gaining enough headway in the U. S. to cause sober minded men and women to pause. What is worse, it is organized and aggressive.

Indianapolis Ministerial Association has addressed a letter to parents encouraging them to set good example to their children. Parents of high school pupils and those younger should know where their children are at night. After midnight out is too late.

The China Inland Mission has summoned all its doctors on furlough to return to China to help meet the present appalling need. The Church Missionary Society hospital at Hangchow reports: "We are snowed under with wounded. It's a God-given time to carry on a witness of pratical Christianity."—*Ernest Gordon.*

The Gideon Society has placed in hotel rooms 1,500,000 Bibles since 1907. The Bibles are so much in use that 75,000 new Bibles are put into service yearly.

The cornerstone of the St. John the Divine was laid in 1892. Today it is two-thirds completed. St. Peter's is the largest cathedral in the world. The second largest is the cathedral of Seville in Spain. It took about 120 years to build each of these two. St. John is the third largest in the world. Its majestic nave, one of the most beautiful in the world, stands complete. Bishop Manning is now making an appeal for $1,000,000 to complete the sanctuary. St. John's, when completed, will hold about 7,000 persons, seated, and 2,000 standees, and will have cost $15,000,000. St. Peter's, which has no pews, will hold about 50,000 standees, and its cost was $48,000,000.

It is reported that at a convention of the Georgia Student Christian Council held at the Gammon Theological Seminary, the editor of the *Georgia Woman's World* went to the convention to protest against the combined gathering of white and colored students. When she wished to enter the Seminary with a photographer she met with President King's disapproval. She showed her resentment by slapping President King's face. Dr. King urged that no notice of it should be taken, and the woman editor "regretted the incident."

Louis Waynai of Los Angeles has made a Bible different from any other that has ever been made. A carpenter, he began work on the book December 2, 1928 and finished his task just two years later. The Bible was printed by hand with stamping rubber type, seven-eights by one and one-quarter by one and three-eights. It contains 8,048 pages, bound in thirty-two separate sections, is eight feet two inches high, thirty-four inches thick, forty-four inches wide and weighs 1,094 pounds.—*Christian Union Herald.*

Our country has 3,500,000 persons who form a criminal army that is each year responsible for 1,500,000 serious crimes. We cannot forget that an army of two hundred thousand persons who will commit murder before they die roams America ... Every time we see a sunset, we must correlate this with the fact that between the time the sun rises upon our daily life and the time it sets in the evening, thirty-five persons that day arising with plans and hopes and expectations, will have been murdered. There is a death by criminal violence in the United States every forty-five minutes.—*J. Edgar Hoover.*

There have been attempts before the U. S. Supreme Court to withhold salaries from chaplains in army and navy; efforts are made to foster legislation for taxing churches where they are exempt; remove "In God we Trust" from our coins; do away with the Bible in the administration of oaths.

The world is growing non-Christian at the rate of 6,000,000 yearly. This means that the population is growing faster than Christianity. Christianity made a net gain of 200,000,000 from 1890 to 1935, but in that time the non-Christian population of the world made a net gain of 470,000,000.—*Christian Advocate.*

From a study of college faith which it declared was unparalleled in the history of American education, the Council of Church Boards of Education concluded that an overwhelming majority of American college students have a definite religious preference.

The Council, which comprises educational authorities of 23 Protestant denominations, investigated religious beliefs in 1,340 institutions with a total enrollment of 828,071, thus covering about 92 per cent of the colleges and college students in the country. Of this number, 730,632, or 88.3 per cent, expressed a definite preference for a particular faith. Of the total surveyed, 5.5 per cent had no preference.

In the whole catalogue of new deal activities against the Christian institutions which right-thinking Americans have been 150 years building up, none stands out more heinously than Roosevelt's act of establishing diplomatic relations with Soviet Russia.

Over the protest of tens of thousands of Christian men and women, including numerous Protestant congregations who adopted and sent resolutions to Washington, the fatal step was taken.

Litvinoff-Finkelstein was welcomed with open arms to the White House. Official recognition was granted the alien rulers of Moscow, as if they truly represented the Russian people. And the day Roosevelt did this, he threw a mantle of respectability around atheistic Communism and strengthened its drive toward world revolution to an extent that simply can not be calculated.—*Dr. Bruce Corbin.*

We have read somewhere that on an island there is a bell in a tower that is rung every night and at that time every family in the neighborhood is expected to have family worship.

Religious affiliations of Senators and Representatives in the National Congress: Roman Catholics, 110; Methodists, 104; Baptists, 64; Presbyterians, 60; Episcopalians, 55; Lutherans, 23; Congregationalists, 20; Disciples of Christ, 13; Jews, 10; Unitarians, 4; Latter Day Saints (Mormons), 4; Dutch Reformed, 3; Reformed Church, 2; Christian Scientists, 2; Universalists, Church of Humanity, Union Church, Quakers, Church of Christ, United Brethren, Mennonite, 1 each; Non-Church Affiliates, 46.

Our country faces a greater danger in teachers who are illiterates in Bible and religion than from all the malformed offspring of Karl Marx's *"Das Kapital."*—*Ross J. Griffeth.*

William Seabrook, a widely known writer and explorer, writes:

> To the great mass of Americans, the church is synonymous with leadership. Once the church becomes interested in salvaging the democracy under which it has prospered and grown in this country, it can set up a barrier which even the most arrogant dictator cannot hurdle.
>
> My travels have shown me that many of our leading universities have in their midst a poisonous nucleus of foreign propagandists. Oddly enough, many of our so-called native Americans are more susceptible to this foreign poison than are large blocks of racial stock springing from more recent immigration.

How we spent our money in America last year:

For all religious work of all denominations	$ 550,000,000
Armaments	788,000,000
Liquor	5,000,000,000
Movies	1,053,000,000
Touring	5,000,000,000
Gamblers	6,500,000,000
Tobacco	1,500,000,000
Cosmetics, Beauty Shops	1,000,000,000
Public Education	2,600,000,000
Medical Care	3,500,000,000

—*Houston Times*

More than 200 Protestant ministers representing the Ministerial Union, called upon President Roosevelt recently to secure his support "in arousing all our people to the imperative necessity for a return to God, home and country." Speaking for the group, Dr.

O. F. Blackwell (Lutheran), said: "We wish to pay our respects to you as our fellow churchman, as well as Chief executive." Why not? He has his Christian responsibility.

An English professor, one who has a reputation for keen insight, says that the theological seminaries are graduating men into the ministry who have not yet learned what the Gospel is.

Wilfred T. Grenfell, the noted Labrador missionary, recently celebrated his 73d birthday.

Doctors, with an annual average income of $4,850, were the best-paid professional class in America from 1920 to 1936. Lawyers in the second group, averaged $4,730 and engineers, $4,140. College teachers received $3,050; journalists, $2,120; ministers, $1,980; public schools teachers, $1,350; nurses, $1,310; farmers, $580 and farm laborers, $485. —*The Watchman-Examiner.*

It is reported that at an election for council in Brooklyn, N. Y., a Communist opposing a Republican candidate received 41,564 votes, while the Republican received 51,954 votes!

At the annual meeting of the American bishops in Washington two letters were authorized, one to the church in Spain which left little doubt that it regarded the loyalists as the persecuted. The one to the church in Germany deplored the "satanic resourceful excesses" of German paganism as evidence of "the degeneration of government agencies active in the Germany of today." Another letter pertained to "the prevalent, promiscuous and unwise use of intoxicating liquors, particularly by girls," "immoral movies," and "sensuous, suggestive and unclean floor shows."

Albert Shaw, in *Review of Reviews*, writes: "I know that the world is ruled by infinite Intelligence. It required infinite Intelligence to create it and keep it on its course.

Dr. Gould Wickey, Secretary of the Church Board of Education, speaking at the National Stewardship Conference, New York, in December, said: "The $3,332,000,000 spent by the American people in 1932 for legalized liquor, was enough to endow in one year every church-related college with more than $4,000,000." "The church colleges are maintaining the freedom of the press and the freedom of speech, as well as giving Christian training to youth. The church-related colleges must be supported if our institutions are to live."

Dr. Virgil L. Moore, pastor of the Methodist Church, at Wilmore, Ky., seat of Asbury College, called the roll recently, by states, at a regular service. In the congregation were people from 34 States, and from South Africa, Brazil, China, India, Korea, Denmark, Bulgaria, the Philippines and Canada.

Can any other Church in the United States equal this in a regular Sunday service? The explanation is, Asbury College sends out a great many missionaries to foreign lands, and the sons and daughters of the Asbury graduates come here from the widely scattered posts of service.

Canadian laws provide for the reading of the Bible in all the schools in the Provinces.

A world conference for Christian youth will be held at Amsterdam, Holland in July and August of 1939. It will be attended by 1,500 delegates from all parts of the world. The United States quota is 280, 175 of whom will represent the Churches, 75 the Y. M. and 75 the Y. W. Associations and 30 the students. The object of the conference is to draw the youth of the world together in a concerted effort to witness to the reality of the Christian community in a disordered world.

There is in half the world revolt against moral and religious teaching and training.—*Hearst editorial.*

Current Religious Thought

The Warmed Heart
Or, John Wesley and Methodism

HAROLD JOHN OCKENGA, M.A.,D.D.

Ephesians 3:8

IT is a proverbial saying that wine warms the heart of man; but there is a warming of the heart which is far more effective and lasting than that produced by wine. It is the warming which comes by the heart being filled with the Spirit of God. It is strange that in two prominent places in which this high spiritual experience is considered that the contrast is drawn between it and intoxication. At Pentecost, the people said of Peter and of the men who were filled with the Spirit of God, "These men are filled with new wine." This argument Peter refuted by pointing to the hour of the day. Paul, on the other hand, urges the Ephesians not to be filled with new wine but to be filled with the Spirit. It might be profitable to draw a parallel between the two experiences in self-forgetfulness, happiness, exuberance, zeal, and heart-warming. Thus perhaps intoxication might in a negative way be a type of the Spirit-filled life.

Two hundred years ago, one evening a young member of the Plymouth Brethren, by name William Holland, was preaching in a Chapel meeting in Aldersgate, London. He was expounding Luther's preface to the epistle to the Romans which embodies the teachings of that Reformer after his own soul had found rest through the doctrine of justification by faith. In the little audience was one who had come unwillingly to the meeting, whose heart was cold, who was a discouraged, unhappy, disillusioned missionary of the Cross, who had hoped to change the world with his message but had discovered that his own heart needed transformation. Shortly before this he had written in his diary, "I began to see that true religion was seated in the heart and that God's law extended to all our thoughts as well as words and actions." This conclusion had been forced upon him by Thomas à Kempis in his *Imitation of Christ.*

This same young man had been under conviction of unbelief, due to the personal witnessing of his friend Peter Bohler who contended that justifying faith had its seat in the heart and bore its fruit in a life that did not commit sin. That same day the young man had attended a service at St. Paul's. The anthem greatly impressed him as expressing the condition of his soul. It was one of the Psalms, "Out of the deep have I called unto thee, O Lord: Lord, hear my voice. O let Thine ears consider well the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss, oh Lord, who may abide? For there is mercy with Thee; therefore shalt Thou be feared; Oh Israel, trust in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption and He shall redeem Israel from all his sins." With this attitude of mind while John Wesley was listening to the conclusions of Luther's experience he testifies, "While he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did

trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Greeting his brother Charles, a fellow preacher, who had recently experienced a similar change of heart, he said, "I believe." Then both of them broke into a song.

> Oh, how shall I the goodness tell,
> Father, which Thou to me hast shown.
> That I, a child of wrath and hell,
> I should be called a child of God.
> Should know, should feel my sins forgiven,
> Blest with this antepast of heaven.

What this strange warming of John Wesley's heart was we shall speak of later, but after five days he made the statement to his friends that he had never been a Christian before, even though he had been preaching the Gospel, had been a missionary to America and had been assiduous in his personal practice of the means of grace. These astounded friends did not know what had come over him. What startled them in Wesley was soon also to startle all England.

Wesley's Early Life

Glance backward now in the life of Wesley. Nearly thirty-five years before this experience, Wesley was born in a humble rectory at Epworth in the north country, to Samuel and Susanna Wesley. This couple brought nineteen children into the world, of which John was the fifteenth. In spite of the demands made upon Susanna by this large family and the small income of her husband, this remarkable mother performed her task amazingly well. She devoted one hour of each week to private counsel and exhortation to each of her children. She instilled in them a meek, reverent and obedient spirit. She took care that they spoke correctly and that they came to obey the commandments of the Lord. It was in these hours that Wesley learned the true meaning of piety and developed a real love for the worthy things of life.

One experience of John's early life should not be passed over. At the age of six he was sleeping on the second floor of the rectory with two other children and a nurse. A fire broke out and before it was discovered the entire roof was in flames. The nurse took the two youngest children and fled, meaning to come back for John, but the fire increased so rapidly that neither she nor John's father nor any one else was able to ascend the stairs. About this time John awoke. He saw the flames. He went to the window, where a man who was hoisted up snatched him out just as the roof caved in. The house burned to the ground. Forty years later Wesley stopped in the midst of one of his addresses on the anniversary of that day and told the story. He believed that he was a brand plucked from the burning and preserved for a great purpose.

At the age of eleven, he was entered in the Charter House School in London, through the influence of a well-to-do friend of the family. There he took an active part in athletics and social activities and received a classical education under a headmaster who was a true scholar. At the age of seventeen John entered Christ Church, one of the larger Colleges of Oxford. There he spent five years of earnest study and was ordained deacon according to his father's desire.

It was at this time that the *Imitation of Christ* by Thomas à Kempis, and *Holy Living and Dying* by Jeremy Taylor made such an impression upon his mind. Because of his scholarly abilities he was elected to a fellowship in Lincoln College. For several years he both taught and studied and conscientiously sought to improve his own life. At the age of twenty-five he was ordained priest in the Anglican Church. Simultaneously he made friends with William Law who had brought to England the influence of German pietism. Wesley read two of Law's books, *The Serious Call* and *Christian Perfection*. He began to pattern his life after these high standards.

In 1729, after a year in the ministry, John returned to Oxford and led a group of earnest young students in their search for the pure life. Besides their regular studies they met daily for prayer and Bible study. They preached in the prisons, ministered to the sick and attempted to live according to practical holiness. This group of students was dubbed by the other University students with names of opprobrium, such as "Bible moths," "The holy club," "The Methodists." Here in derision was the origin of the name "Methodist" which was later applied to the Wesleyan Evangelical Movement that spread through England. Let us remember that the word "Christian" originated in a similar way at Antioch where the libertines called the pious and upright followers of Jesus, "Christians." George Whitefield and Charles Wesley were both members of "The Holy Club."

The Wesleys Come to America

When John was thirty-one his father died. That summer James Oglethorpe, the governor of the Georgia colony for debtors, was in England. He prevailed upon John and Charles to return with him as missionaries to the Indians, and John was appointed by the Trustees as Chaplain of the colony. In response to John's request for advice, his mother Susanna said that she would prefer that all her sons should go rather than stay at home to care for her.

In October they sailed for Georgia. On the same ship was a group of Moravians from Herrnhut, Germany. During several storms which threatened to capsize the ship John was fearful for his life, as were the other Englishmen, who screamed, because of fear, as the waves broke over the ship. But these Moravians had a perfect calmness and peace in the midst of the turmoil. John was so impressed that he had many long conversations with them concerning their assurance of salvation. Through them he first learned of the great spiritual movement which had found expression in the Moravian communities under Count Zinzendorf. This Moravian influence was an important factor in the spiritual development of Wesley and in later emphasis of Methodism.

The Georgia experience was a great disappointment. John found that the Indians instead of receiving his message were the most depraved individuals of which he could conceive. As Chaplain to the colony he had insisted upon the Episcopal Service in baptism and communion, much to the irritation of the colonists. Wesley worked diligently, but he received no visible results of his efforts.

At this time he was guilty of some grave errors in judgment. They concerned an affair of the heart. A Miss Sophia Hopkey nursed Wesley through an illness. For some reason she expected a proposal of marriage. John consulted the elders of the Moravian Church who advised him to end the whole matter. He did and so informed Sophia. In five days she accepted another suitor and was married. John's error of judgment came later in excluding her from communion. Her husband and her uncle took this as a personal insult and demanded redress by public suit. The trial dragged on for months and in 1737 John, a dejected missionary, embarked for a more favorable field of endeavor in England.

At this time we might comment on the two other heart affairs which marked Wesley's career. Eleven years later he was nursed through another illness by a Miss Grace Murray. This time he became engaged, but his brother Charles thought that the marriage would be unsuccessful and he called Miss Murray and another suitor which she had together, married them and returned with them both to John.

Two years later at the advice of an Episcopal bishop John hastily married a widow of a London merchant, Mollie Vazelle, but this, too, was destined to fail. The woman was of a most jealous temperament, intercepted Wesley's re-

ligious correspondence with his societies, defamed his name by publishing these in mutilated form, actually beat Wesley and finally left him in 1771. She may have had an incentive for John traveled constantly, preaching four and five times a day, and either his wife had to go with him on this rigorous routine or be condemned to perpetual loneliness. One can not help but feel that John was providentially kept from a happy home life that he might devote the ardor of his soul to evangelistic endeavor and that he might be father to a multitude of societies and tens of thousands of converts who soon made up his movement.

Wesley Becomes an Evangelist

It was just after John's return from Georgia that he experienced his strange warming of heart. Then he was fired with a zeal for evangelism. His friend Whitefield was holding Open Air Meetings at Kingswood near Bristol where he was preaching to the miners. His services were so largely attended that he invited Wesley to come down and help him. He hesitated because it meant an open break with the Anglican Church, but finally consented to hold one meeting. Wesley wrote in his diary that he submitted to becoming vile by proclaiming the Gospel in the highways and the fields. He gave his first outdoor address to three thousand on April first, 1739.

This incident marked the beginning of the great Evangelical Revival. Wesley's life was now one of incessant preaching and evangelistic endeavor, of endless traveling from one end of England to the other, of prompting vital practical religion and of socially transforming a brutalized English society. He rose at four in the morning, spent an hour in prayer and devotion, preached to the people before they went to work, traveled by horseback to another town where he preached again in the morning, then another town where he preached in the afternoon and finally to another town where he preached in the evening. Almost every day was marked by four preaching services.

Head of the Methodist Movement

He turned his saddle into a study, read philosophy, history and science, wrote the scores of books which were published during his life. He slept but six hours a night, worked indefatigably and accomplished prodigious undertakings as preacher, organizer, author and head of the Methodist movement. This he continued for forty years during which time he preached more than forty thousand sermons. Altogether his preaching career lasted over sixty years and his ordained ministry more than fifty.

To understand the evangelical revival we must know something of the English society in the eighteenth century. It was the eve of the industrial revolution. Wesley watched this gigantic change in the life of the people during his travels over England. The problem of poverty was appalling. The people had become vulgar and hardened, and gin-drinking produced a terrible blight upon the population after 1720. Profanity was common and riots happened daily. Mobs gathered when Wesley preached. Sometimes there were great emotional disturbances in the individuals who listened to his messages, probably due to their low intellectual status and their complete surrender to sin. Sometimes vain fellows would stir up the mob against Wesley. Often he was stoned. Several times he was dragged through the streets by the hair. He was beaten and jeered, and yet he preached on. It was after just such a stoning that he and Charles once took refuge behind a hedge near an old mill stream. While they were washing their wounds and recovering their strength, Charles Wesley wrote:

> Jesus, lover of my soul,
> Let me to Thy bosom fly.
> While the nearer waters roll,
> While the tempest still is high.
> Hide me, Oh, my Saviour hide,
> Till the storm of life is passed.
> Safe into the haven guide,
> O, receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on Thee.
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head,
With the shadow of Thy wing.

Great spiritual power manifested itself wherever Wesley went and thousands of people were converted and their lives transformed. When Wesley had begun preaching personal religion the Church of England closed its doors to him and he was forced to form his own society. Still considering himself and his movement, however, a part of the Anglican Church he held his Society meetings on Sunday afternoon in order to supplement the work of the stated church. Wesley never wished to leave and never did leave the Anglican Church, but the steps which he took ultimately necessitated an independent church. During his life each Chapel was held in his own name, although at his death he deeded them to the Methodist Conference and Legal Hundred.

Francis Asbury Comes to America

In 1771 Wesley and the Methodists sent Francis Asbury to America to preach among the colonists. He was as indefatigable in his labors in America as Wesley was in England. In '81 Wesley ordained Thomas Coke to the office of bishop to head the growing church in the colonies. He must have realized when he did this that his church could never be part of Anglicanism. These two men became the great pioneer spirits of American Methodism and to them may be given the credit for the rapid growth of this branch of Protestant Christianity until now it has nearly twelve million communicant members in America and has representative churches in most countries of the world.

This tremendous progress in the growth of Protestant Christianity had its rise in the experience of one man whose heart was strangely warmed. We should try to interpret that experience in the light of Wesley's life, his preaching and the revival which was largely due to him.

The Warmed Heart and Justification By Faith

WESLEY once said that he believed he had not sinned away his baptismal blessings until he was ten years of age. He had been admitted to the communion by his father when he was only eight, because of his profound understanding of the Christian religion. Wesley must, then, have committed his life to the Christianity of his mother early in his youth, but it was during his days at the Charter House School that he was guilty of what he called "sinning away that washing of the Holy Ghost."

Wesley at the age of twenty-two decided to take up Orders. It was following this that he became identified with the "Holy Club" at Oxford. During this time and subsequent years until his Aldersgate experience at the age of nearly thirty-five, Wesley was trying to save his own soul. The rigors of this "Holy Club" were severe. The members met from six to nine every evening for prayer and Bible study and discussed each other's progress in the Faith and reported on their activities since the preceding meeting. The members excluded themselves from the company of others who were not of similar minds. They attempted to see on how little they could live in order to give the remainder of their income to charity.

To illustrate, John found that he could live on twenty-eight pounds a year. His income was thirty. Thus he gave away two pounds of his income. When he became a Fellow his income was increased to sixty pounds. Then he gave away thirty-two. Later it was increased to ninety pounds. Then he gave away sixty-two, still living on the same twenty-eight pounds a year.

Wesley and his friends searched out suffering people and ministered to them, preached in the prisons and read the Scriptures to condemned convicts.

We have already described Wesley's missionary career. He believed so much in self-denial that he left his promising career at Oxford and went to the colonies, but returned with the same sense of personal need and frustration which he took with him. He said, "I went out to convert the Indians, but Oh, that some one would convert me." What Wesley was trying to do was exactly what Paul was trying to do in the Jewish religion, to merit the favor of God. This is the fallacy of salvation by sacrifice. One may constantly exercise himself unto Godliness by works and never gain a sense of salvation. The Bible clearly shows that it is not by the works of the law or by works of self-sacrifice that one is saved.

Wesley testified clearly in his Journal to his condition in these words: "Every day I was constrained to cry out, 'What I do I allow not: for what I would, I do not; but what I hate, that I do. To will is indeed present with me: but how to perform that which is good, I find not. For the good which I would I do not: and the evil which I would not, that I do.' In this vile, abject state of bondage to sin, I was indeed fighting continually, but not conquering. Before, I had willingly served sin: now it was unwillingly, but still I served it. I fell, and rose, and fell again." Wesley was finding that by the works of the law there is only condemnation.

The second step in Wesley's justification was taken when he returned from America and came in contact with Peter Bohler. He was sadly discouraged. His brother was ill and with him Bohler was visiting. At the first meeting with Bohler, Wesley says, "I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved. Immediately it struck into my mind, 'Leave off preaching. How can you preach to others who have not faith yourself?' I asked Bohler whether he thought I should leave it off or not and he answered, 'By no means.' I asked, 'But what can I preach?' He said, 'Preach faith till you have it, and then because you have it you will preach faith.' "

For two months Wesley intermittently met Bohler and was amazed more and more by the account which he gave of the fruits of living faith in a sense of forgiveness, in the practical experience of happiness and holiness. Bohler convinced him that faith comes instantaneously. Wesley had read such verses out of the Scripture under Bohler's leadership as: "The Spirit itself beareth witness with our spirit that we are the Children of God," and "He that believeth hath the witness in himself," and "Whosoever is born of God doth not commit sin," but he could not comprehend what Bohler meant by an instantaneous work by which a man could at once turn from darkness to light. Bohler directed Wesley to the Scriptures which he read diligently and to his astonishment he found that there were scarcely any instances of anything other than instantaneous conversion.

Then Wesley argued that though that may have been the condition in early Christianity it couldn't be the condition today, but Bohler agreed to present living witnesses of this and he took Wesley to some of the Moravian meetings where the brethren testified to exactly this thing. Wesley then concluded that he was converted, "born again." At a meeting at the home of his friend Delamontte, he said, that he did not have faith. His friends objected that it was impossible for one who had suffered and who had done so much as he to not have faith, and his brother was very angry. But about this time he read a letter from William Law in which Law said that the doctrine of faith was a downright robber. It takes away all the wealth of merit of religious persons who are trusting in their works and who must admit that even they are beggars before the throne of grace, vile and filthy sinners, until God has justified them. Wesley was convinced. He wrote back to Law saying that he did not have the witness of the Spirit that he was a

child of God. It was with this attitude of mind that he came "unwillingly" to the Aldersgate meeting.

Is it a coincidence or is it the Providence of God that he heard at that meeting expounded the conclusions of Luther after his long search for peace by works and his discovery of it through the teaching of justification by faith in the book of Romans? Across two centuries leaped the flame of God from the University of Wittenberg and the heart of Luther to the heart of John Wesley which was then strangely warmed.

Before we leave this matter of justification note if you will that Wesley received this experience unwillingly. He came to this meeting with a sense of compulsion and without willing it. Hence his warmed heart experience came out of the grace of God. Next notice that it was the truth which he heard. It was the truth that caused the Reformation, the truth that had motivated the great reformers. It is the truth that can save. Third, notice that Wesley's heart was warmed. He received the witness. That quickening can be done only by the Spirit of the living God. Let man come with his indigence, his impotence, but come in grace under the power of the Spirit of the truth. That man's heart will be warmed.

The Warmed Heart and the Witness of the Spirit

IMMEDIATELY after Wesley's Aldersgate experience he took a trip to Germany, to the Moravian community of Herrnhut which he had determined to do while he was still in America. This visit and the knowledge which Wesley received was to forever leave its mark on his interpretation of the Aldersgate experience and of the emphasis of the Methodist Church. The Moravians were what are called "Pietists." When the Lutheran Church stopped in the Reformation and became a State Church there was a tendency to fall into Formalism. Two hundred years had caused it to lose a great deal of its fervor and zeal and again in Germany men's hearts were hungry for a vital relationship with God. This hunger expressed itself in what is known as "Pietism."

"Pietism" is mystical. It emphasizes experience above the Word of God and it has a tendency to go to excesses so that we can not recommend it. It stood in relationship to the Lutheran Church of its days much as Buchmanism stands in relationship to the Church of our day. It was a reaction from the coldness of the established Church. While visiting with these devout and spiritual Moravian brethren Wesley heard their spiritual biographies. It is interesting to read these as he has recorded them in his diary.

The emphasis of the Moravian was upon the Holy Spirit living in us rather than what Christ did for us on Calvary. The brethren showed Wesley that the believer should be absolutely surrendered to Christ, that the Spirit should dwell in him and bear witness in his heart, that the Spirit should guide him and that the Spirit should give him victory over his sins. Life would be one of practical holiness day by day. When Wesley left Herrnhut it was with regret that he could not stay with these Christian brethren but it was with conviction that God had a work for him elsewhere. Though later Wesley broke with the Moravians because of certain unscriptural practices of their sect, he never quite lost their influence.

If one looks over the sermons of Wesley as they are preserved for us to this day he will find that a great many of them deal with the witness of the Spirit, with perfect love, with Christian perfection and with holiness. Recently I have re-read a number of these sermons. Wesley believed that when the Bible says that our old man is crucified with Christ, it means we should not yield ourselves servants to sin. Sin may still exist and stir in man, but it must not govern man. Man was to be victor over such sins. Wesley did not believe that sin was utterly taken away from man.

He was too logical for that, but he emphasized the matter of yielding and of reckoning oneself to be dead unto sin. He emphasized the possibility of living without sin in our daily life, of living as he said, in the eighth chapter of Romans and not in the seventh chapter.

Wesley came to believe in a second work of grace, whereby the believer becomes entirely sanctified. This was probably due to his later meditation upon the Aldersgate experience under the influence of the Moravians. Wesley later considered that he was a Christian before the Aldersgate experience but that at that time he was sanctified, for he places a note in his diary where he formerly said he was not a Christian, stating, "I am not sure of this."

Wesley emphasized Christian perfection in love. He wrote a book upon the subject. He believed that a man could not be perfect in knowledge or in judgment, but that he could be perfect in heart, in love, and that this perfect love casts out all fear and is attended with a constant experience of a warmed heart. Sad to say, Wesley had controversy with the Calvinists over the subject of "election" and of "perseverance." He accepted the teaching of his mother concerning "election" for his sermon of "Free Grace" states his belief in the same words which she wrote to him in a letter.

In reply to his former friend George Whitefield and his followers including Augustus Toplady, who were Calvinists, Wesley summed up the doctrine in these words, "The sum of all is this: one in twenty (supposed) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobated shall be damned, do what they can. Witness my hand." The controversy became quite bitter and divided the forces of Methodism, but Wesley kept sweet in spirit and constantly watched over his life that he might manifest perfect love, and we must say that he was more charitable than many of his opponents.

The Warmed Heart and Practical Christianity

WESLEY'S Aldersgate experience resulted in a personal life of high ethical standards. He continued exceedingly methodical in his exercise of religion. He constantly searched his own life, practiced long seasons of prayer, faithfully studied the Word and ever set new goals which he was to attain. His endless labors for sixty-two years are a challenge for any man. His friendships with his co-laborers were beautiful, especially with his brother Charles and his fellow preacher George Whitefield. Whitefield was once asked if he expected to see Wesley in heaven. "No," he replied. "Wesley will be so near the throne that we shall never catch sight of him."

The methods used by Wesley were demonstration of his heart religion. He did not advocate schism. He remained in the Church of England until his death and he did everything he could to keep his church as a supplement to the Church of England. In his outdoor preaching he carried his insults and ridicule in a spirit of meekness and love. He governed his Societies well and he laid up for himself on earth no treasures. The secret of the success of the spiritual life of early Methodism was the Class Meeting in which twelve people met in a group every week to confess to the group their faults and to pray one for another. When Methodism dropped the Class Meeting it dropped one of its greatest means to the spiritual life.

The great church called "The Methodist Episcopal Church" became the crystallization of Wesley's thought and life. It took its creed from the Church of England but deleted from it the Calvinistic system so that instead of thirty-nine it has twenty-five articles. A Methodist may be a Calvinist or an Arminian. It took the order of its life from the Church of England in the episcopal form of government. But it received its

life from Wesley and from "The Holy Club" of Oxford and ultimately from the Spirit of the living God. Thus Methodism in its history has been devoted to Evangelism, to winning men to Christ, to visiting the sick and the imprisoned and to living a life of practical holiness. Would God that there might again be a warming of Methodism in its heart.

But Wesley's work did not end with the Methodist Church. Most of the people affected by his ministry never left the Church of England, and multitudes of the clergy were stirred to action and to personal religion by the challenge of Wesley. Lecky, the historian, says that Methodism saved England from the revolutionary spirit which laid France in ruins and that simultaneous with the vast extension of manufacturing in England and with the industrial revolution, the rise of Methodism, with a mainspring of moral and religious energy among the poor, and the powerful influence to philanthropy in the rich, proved particularly fortunate to England. It was the Evangelical revival that stopped the course of evils of all sorts which were becoming supreme in the England of the eighteenth century. It was the Evangelical revival which demonstrated that true Christianity should warm the heart's affection, and change the outward life of man.

Park Street Congregational Church, Boston.

The Case Against Evolution

Sir J. William Dawson, LL.D., F. G. S., F.R. S.

Sir William, eminent Geologist, and Principal of McGill University, Montreal, was well qualified to deal with this subject, for in the early days at McGill University besides his duties as the Principal, he gave the lectures in Botany and Zoology as well as Mineralogy and Geology. His technical papers and his books on Geology and allied subjects, when listed in a bibliography, occupy thirty-eight pages. He was also a devout student of the Bible, and wrote on the relation of Geology to Genesis. This article represents his mature views, as it was written within two years of his decease in 1899.

IN *The Case for Evolution* the demands of this new philosophy were presented to us in a manner so much less arrogant than its usual bold assertions of its own all-sufficiency, that its case should receive at least patient and candid consideration. We must not forget, however, that the case as presented is not that of a supposed culprit accused of stealing away our faith in higher things, but that of a claimant asking us to place in its hands the interpretation of all the treasures that science, philosophy and theology have been accumulating since man began to think upon nature, and which, as it seems to maintain even in the opening sentences of the "Case," have been quite misunderstood until "this gospel of progress" dawned upon the world some years ago, and made plain the "how" and "why" of living beings, while equally able to show how, out of formless matter, the whole of the planetary and starry heavens can have spontaneously produced themselves in all their grandeur and beauty.

To ordinary mortals, to whom life is yet an inexplicable mystery, and who cannot understand the ultimate nature of matter or of the forces of gravitation and cohension, such a doctrine must appear as a divine revelation; for spontaneous or mechanical evolution can be nothing less than the ultimate power we have been accustomed to call God. It must be so if it can really account for all of that practically infinite chain of causes and effects which for millions of years has been shaping the well-ordered development of the universe, extending through vast ages in the past and indefinitely into the future eternity.

The stupendous character of the claim, however, warns us that we may be in danger of mistaking for the prime mover what is merely an *incident* in the vast machine, and of satisfying ourselves with a word instead of a grand dominant idea. We may realize this possibility if we imagine a fly resting for a few moments on the driving-wheel of a locomotive engine, which has stopped with its train at a way station.

The insect observes that when the driving-wheel ceases to revolve the train stops, and when it again begins to rotate the train goes on. Knowing little of the construction of the engine, and nothing of its principles, or of the manner in which from its first rude beginnings it has been developed by human invention, and ignorant of the terminal points or connections of the railway, the fly-philosopher may naturally conclude that the secret of the whole is embodied in one process of revolution. Given the rotation of the driving-wheels, and the "how" and "why" of railway locomotion is explained by the one magical word "Revolution"; and all the flies may buzz in concert in praise of the magnificent and all-embracing generalization.

It may well be that the philosophy of evolution has done no more for us with reference to the vast system of the universe, which is so much greater in time, space and complexity, than all the railway systems of the world, with all their machinery and appliances. We may be merely deceiving ourselves with a word to mask our ignorance.

We are the more inclined to suspect this when we consider that evolution is not a power but merely a supposed mode of operation of power, that it is incapable of originating anything, since it presupposes an antecedent involution, or at least something rolled up and which may be unrolled, and that the evolution of what has been rolled up supposes appropriate causes and conditions.

The first example referred to in the article we are considering, well illustrates this. The flower, we are told, begins as a mere bud, in which in its earlier stages our imperfect vision does not enable us to detect any of the beautiful and useful parts afterward developed from it. Still, we know that the rudiments of these parts are there. We know also that they were produced from the nutritive system of the plant to which the flower belongs, and that the seeds, fertilized and matured by means of the flower, have in each of them, potentially the parts of the very same species of plant, "every seed its own body," and that of no other kind of plant.

We further note that with the aid of the microscope we can see in a very early stage of the bud that the parts of the future flower are all there, and so rolled up by the wondrous involution of bud-formation that they are ready to be evolved with the least possible amount of mechanical difficulty so soon as the necessary conditions are supplied. But these conditions or secondary causes must be present, otherwise the evolution cannot take place. The bud, separated from the parent plant, or placed in a dark cellar or an ice-house, will not expand. Thus the bud is merely a parcel into which everything we can get out of it must have been previously put; and it surely goes without saying that the involution of the parts of a rose or a lily in a tiny bud is a far more wonderful thing than the evolution of the flower, more especially so as it is a prophetic process, referring to prospective needs, and correlated with things as remote from the flower as the soil, the rain and the sunshine. Thus we need something more than mere evolution to explain even the production of a flower from a bud.

In point of fact, the word evolution, as used by its advocates, is a term of complex significance, covering three different things: first, the methods of development which are employed in carrying on the changes constantly occurring in both organic and inorganic bodies; secondly, the proximate causes by which

these effects are produced; and thirdly, the determination of these causes and effects toward certain ends essential to the unity, stability and orderly progress of the universe, and by virtue of which we find ourselves in presence of a mighty plan extending over all space and time, and of which only an infinitesimally minute portion comes under our imperfect and short-lived study.

Before accepting evolution as a rational hypothesis to explain all this, we must analyze it into these constituent portions, instead of vaguely employing the word, as is commonly done, to denote either one of them or all of them in combination.

So much for evolution itself, considered as the claimant in the case. Let us next consider the evidence adduced on its behalf. The first proof referred to in the article on the Case for Evolution, is that which has been termed recapitulation, or the similarity of the changes through which any individual of the higher animals passes in the course of its growth, to those which the species may be supposed to have undergone in the process of its evolution from a remote ancestor of simple structure in the course of geological time. The analogy is an interesting one, tho by no means so complete as it is sometimes represented to be; but it is merely an analogy, and that of the incomplete kind which proves nothing as to similarity of causation.

If we ask why "the higher animal should in its development pass through successive stages each of which corresponds (in a general way) to the perfect state of some lower form," it is scarcely correct to say that the "only rational answer" is that its development recapitulates its ancestral history. On the contrary, we cannot understand how, if the animal is to be developed from an embryo, it can fail to pass through stages analogous to lower forms in the group to which it belongs; and if we study the embryology of any common animal we shall find that these stages are necessary, independently altogether of the previous history of the species. Either of the examples of recapitulation given in the present "Case" will suffice to show this. We may select that of the butterfly.

In regard to this it may first be remarked that the caterpillar is not, properly speaking, a worm. Its six thoracic feet and its internal structure show that it is really an insect, though an immature one. The imagined recapitulation is also imperfect; for if we suppose the remote ancestor of the butterfly, millions of years ago, to have been a worm, there is nothing in the hypothetical history of such a worm to represent that considerable part of the life of the insect in which it exists as a helpless, torpid pupa or chrysalis.

But besides all this, there is a good practical reason for the worm-like stage of the butterfly without supposing it to be a mere imitative recapitulation mainly devised by kind nature to teach us the "gospel of biological progress." The caterpillar is an eater and digester, and during this stage the insect assimilates the organized material necessary to enable it to appear in the glory of the gorgeous *imago*. Were it possible for the egg of a butterfly to be hatched into a miniature likeness of the parent insect, it would be unable to feed in such a manner as to grow to maturity and to propagate the species.

Thus the supposed representative of a remote worm ancestor is an absolutely necessary stage of the development of the modern butterfly; and the only rational inference can be that there is an analogy between the procedure of the Creator in His great cosmical works and in those of a minor and individual character, though the means, causes and conditions in the two cases are necessarily different.

The evidence afforded by the existence of "rudimentary" organs is of equally doubtful character. In many cases these are merely structures of which we have not yet discovered the

uses; or parts intended to be useful in certain contingencies, and kept in store, as it were, for such future uses. In embryonic animals some of these structures are no doubt useful in certain stages of the development of the embryo, irrespective altogether of recapitulation.

It is surely somewhat rash to affirm that the splint bones in the legs of the horse do not contribute to their strength and elasticity; or that the part of the brain which is supposed to represent that connected in some animals with a middle eye, is no longer of any use; or that the appendage to the human intestine which in our artificial modes of life sometimes proves a cause of disease, is not in man an originally useful organ, and under certain contingencies likely to be useful again.

The occurrence of bones resembling those of the hand in the swimming paddle of the whale might, on the same principle, be criticised as useless; but they add to the flexibility and efficiency of the limb as a swimming organ, and sometimes enable the creature better to provide for the safety of its young.

Trees and shrubs produce countless undeveloped buds, which in ordinary circumstances are overgrown with the bark and perish; but if the tree has been stripped of its leaves in spring by a late frost or by a swarm of caterpillars, the latent buds come to the rescue and may enable it to produce its foliage.

We may be assured of this, that neither creative design nor natural development tends to produce anything not useful in the present or in the future; and the real absurdity here lies in supposing that a blind fortuitous evolution can prepare for unusual or future contingencies, which, in some cases (at least those of rudimentary organs,) we must suppose it to do. In point of fact these rudimentary structures, when we are able by careful observation to discern their purpose, tell altogether in favor of creative design rather than of purposelessness.

Finally, the "Case" is summed up with an extract from Darwin, which so fully expresses the insufficiency of the Darwinian evolution to account for the origin of life and organization that it may be considered as nothing less than an appeal to the compassion or prejudices of the jury, rather than an argument in the case. He says:

> There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, while this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved.

It would thus appear that prior to organic evolution, we must have the introduction, by something of the nature of a creative act, of at least one, perhaps of several species of living beings. Some later Darwinians think this a weak concession; but it is inevitable, unless we involve ourselves in the absurdity of a development of nonentity, or of a suspended chain whose highest link has nothing to support it. Such primary creature or creatures must have potentially included all that has been evolved from them.

But the admission goes further than this. If one or a few created species had to begin the process, there is nothing to forbid this kind of production of species from recurring at later periods, should this be needed either to initiate new types, or to supply the places of forms becoming extinct through age and failure of innate vitality.

Again, the reference to the persistence of the law of gravity under which the first consolidation and movements of our planet took place, raises the question whether the Creator who thus provided for the continuance and uniformity of merely physical movements of dead matter, can be supposed to have left his more precious creatures endowed with life to be at the mercy of a mere struggle for existence and of fortuitous variation.

The expression used by Darwin, "life breathed into," is borrowed from a much earlier author, the writer of the first chapter of Genesis, who uses it, however, in a different connection, namely, with reference to the rational and moral nature of man, whereas in respect to the first animals he contents himself with saying that God "commanded the waters to bring them forth," thus informing us of the completion of the physical conditions necessary to life before its introduction, and giving us an idea of creation under law or "mediate creation," and avoiding the solecism of "breathing life" into creatures which have no breath properly so called, and which do not possess that "inspiration (in-breathing) of the Almighty" which gives man understanding.

The reference of Darwin to this old authority reminds us, however, that there is another claimant, namely "Creative Development," whose "Case" is not referred to in the article to which this notice relates, and meriting a separate treatment, which cannot be entered into here.

For Your Scrap Book

Jesus, the Great Physician

ROY TALMAGE BRUMBAUGH, D.D.

At Capernaum

Luke 4:31-44

CHRIST taught. He taught multitudes. He taught multitudes on the Sabbath Days. His teaching stirred up astonishment. His word was with power. That was unusual. The people had been listening to words without power for many years. The words of Christ are spirit and they are life. Multitudes are still hungering and thirsting after the Word of God. Souls are born again through it. Believers are made strong by it. "Faith cometh by hearing and hearing by the Word of God."

In the congregation there was a certain man. He was defiled in that a demon lived within. This demon is called "unclean." Those who have contact with evil spirits are spiritual adulterers. Spiritualism leads also to physical uncleanness. Demonology will increase near the end of the dispensation of grace.

This demon spake through the tongue of the man in whom he dwelled. The demon addressed our Lord as "Jesus". His enemies, both demons and men, thus address Him unto this day. In Luke 5:8, you will notice that Peter called him "Lord." The disciples and friends of the Christ may speak about His humanity, but they do not address Him, "Jesus". Let us call Him by His full name, "Jesus Christ our Lord".

In James 2:19, we read that the demons believe that God is one and shudder. They are much better than unbelieving man. There are unsaved sinners who believe that God is, but are unmoved. There is no fear of God in their hearts.

Christ rebuked the demon, saying, "Be muzzled". He addressed the same words to the wind on the Sea of Galilee. Raging elements and unclean demons are muzzled by the Word of the Lord. The demon came out straightway. Again amazement filled the hearts of the onlookers. Christ's authority and power caused them to wonder. Our Lord is exercising the same power today, but eyes are holden that they might not see the mighty works of God.

The miracle was followed by increased fame. Ears were ringing. The words and works of Christ were heralded in every place of the country round about.

In Peter's Home

Luke 4:38-39

In the synagogue; then in the house. The Church and the home are closely linked. Christ would be in the center of each and both. If the home be Christian, Christ is the Head of it. If Christ is the Head of it, then that gathering of saints may be called a Church.

Simon Peter's mother-in-law was taken with a great fever. They entreated Christ for her. It is well for us to speak to Christ in behalf of others. Christ stood over her. Many have seen that picture called "The Doctor" in which we behold the family physician standing over a sick one, while the loved ones sit around the sick bed in tears. Thus the Great Physician stood over the sick woman in Peter's home. Christ spake to the fever and immediately it left her. At once Simon's mother-in-law arose and began to work. She did not begin to work in Asia Minor or Macedonia. She began to work right at home. There are many today who are healed by Christ and Straightway they want to work anywhere but at home. Home work is as difficult as work in a far away place. Sometimes it is more difficult. Tasks under our feet need first attention. Duties at hand ought to receive immediate consideration.

A Great Paradox in Liberalism

Elan T. Keeler, B.D.

A Missionary, home on furlough, and a young seminary senior once engaged in a warm discussion on the value of theoretical religious studies in seminaries. The conversation came to dwell upon the worth of basic doctrines in Christianity to the Christian and subsequently, to the Church. The missionary, a graduate of a liberal college and seminary, propounded the necessity of severing all doctrine and creeds from the Christian life and launching zealously into actual Christian practice. He emphasized the imperativeness of a pragmatic and utilitarian attitude toward life as exemplified in Christ's life on earth. Creed or belief, according to the missionary, was not only "excess baggage" but a serious impediment to Christian living.

Certainly every thinking person today agrees that the supreme need of the present is genuine Christian living. There are too many so-called nominal Christians. The destiny of the world is hanging in the balance, its direction about to be determined by either unchristian forces or aggressive dynamic Christians. However, the liberal's assertion of the inadequacy and irrelevancy of doctrine and creed can well be questioned after thoughtful examination and consideration of the facts in hand.

Observe the phenomena of law and order. A commonly recognized truth is that to have order it is necessary to have law. Law makes and determines order. And the more efficient the law the more regular is the order. Too, law fixes the sequences and procedures of occurrences, marshalling them into congruous arrangements. All of this is illustrated on every hand in Nature and in the various forms of inanimate and animate being.

In order liberty evolves. Further, for true liberty to exist the most effectual laws must operate. Law creates and defines freedom.

So it is in the religious realm. Religious law is absolutely demanded for religious liberty and conditions it. Consequently, the great law of Christianity, the law of Truth, orders life to the most sublime plane of freedom, holy living. The law of Truth is immutable. It is a rule embracing the supreme realm of quantitative and qualitative freedom, spiritual fellowship with God.

Now, these facts most certainly apply to the Christian's own religious life. The Christian possesses the indwelling energy of the Holy Spirit. This divine spiritual force combined with the power of the individual must and will ex-

press itself in inner and external behaviour. Law is therefore required for direction and control. Though we know that the Holy Spirit is a person and that His power cannot be completely separated from His other functions, yet due to the nature of human agency the energy of the Spirit is oftentimes exhibited without the mind of the Spirit. The same is true of personality, that is, human, unoccupied by the Holy Spirit. Thus, the law existing in the mind of the individual must be such as to order the right spiritual life.

Law in the spiritual world is Truth as revealed in Jesus Christ, the Holy Scriptures, and Nature. It is Truth, involving Holiness, that is requisite to the highest Christian practice. For the mind's use Truth must assume appropriate mental forms by precipitating into beliefs, convictions, creeds or doctrines, which serve as governing standards. These rules are a means unto an end and not an end in themselves. They control and direct the power of the Christian life.

If, then, in an individual's life there is no adequate basis of spiritually valid mental content crystallized into a belief or conviction to serve as a norm, that life will express itself in ethical and spiritual confusion, evident inconsistencies, appalling self-contradictions and finally culminate in disintegration. The nearest approach to religious harmony in such a life is a mere formal morality without essential spirituality. Consequently, there must be a true foundational creed in the soul of the Christian to enable a regulated, integrated, consistent life.

Turning our attention to the great body of liberal Christians we inquire how they can live a consistent Christian life and discard Christian belief. Examining the literature and lives of these people we notice frequent emphatic declarations of "The Fatherhood of God", "The Brotherhood of Man", "The Humanity of Jesus," "The Social Gospel," and we are impressed with the significant relationship of these statements to their philosophy of life and actual Christian practice. We talk and discuss the problems with them, and from the facts accumulated from all sources we are forced to conclude by the evidence that their Christian conduct is shaped by definite credal and doctrinal foundations. We soon learn that they hold to their religious doctrines as tenaciously and voice them as vehemently, as any body of religious believers. It becomes apparent that they have not divorced and segregated themselves from Christian creed but have merely substituted a much less adequate religious foundation which incorporates a great deal of error.

The liberalist's creed if put into written form would run something like this:

"I believe in God, the Father of mankind, maker of heaven and earth: And in Jesus Christ His outstanding Son, our Lord; Who was conceived by Joseph, born of Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day His Spirit rose from the grave; He ascended into heaven, and from thence came to assist in evolving a new social order.

I believe in the Holy Spirit: the holy Catholic Church; the Brotherhood of Man; the forgiveness of sins; the resurrection of the Spirit; and life everlasting. Amen."

Ridgway, Colorado.

Christianity and Evolution

IN the Chicago *Daily News*, February 26, the Rt. Rev. George Craig Stewart claims there is no conflict between religion and the evolutionary theory of man. That the recapitulation of history of the human race is written in the development of the individual.

In an article written by Edgar Bundy, who is a senior at Wheaton College, exception is taken to the Bishop's article. Mr. Bundy supported his contention that the evolutionary theory ran counter to Biblical testimony, and that at best evolution had never been regarded as anything more than a mere unproved theory. That Sir Charles Marston, Prof. Garstang and Sir Flinders-Petrie have

said that in all their findings there has not been one thing to disprove any statement made in the Bible, but they have rather confirmed the testimony to the very letter.

The expeditions at Jericho and at Ur of the Chaldees and other important Palestinian and Babylonian cities have revealed evidence such as the finding of complete libraries 3,000 years old—so the critics had to back down from their position as to the earliest date for the art of writing—and the discovery of the keenest surgical knives and instruments which were not reconcilable with such a state of civilization as described by the evolutionists for that particular period. In every case the findings of these great men have shown that the people of the earliest periods lived and thought on a higher plane than the twentieth century has ever dreamed of.

Proof of the fall of the walls of Jericho has been found in the ruins of household furniture and buildings which have lain buried for centuries until the present day.

In the *Daily News* a certain gentleman from Indiana recently wrote in and propounded his skepticism concerning the scientific truthfulness of the Bible and the acceptance of certain accounts literally. Statements that the gentleman made betrayed the fact that he falls into the class of higher critics who are neither students of recent archaeological findings, classical languages, science itself or exegesis.

A point that the gentleman made was this: That herbs and green things could not have come forth in the way in which they did because the account is mentioned in Genesis 1:11,12 and the sun was not created until Genesis 1:14,15.

The gentleman has not read his Bible correctly. If he will turn to Genesis 1:3, he will read: "And God said, Let there be light, and there was light." Light was created seven verses before the herbs and green things came forth, and so we see the factor (light) necessary for the process of photosynthesis was already present. And to further strengthen this statement, the Hebrew word used in this case—referring to Gen. 1:14,15—means "to appear" or "to make visible." It is not the word for creating something out of nothing. "The heaven and the earth were created in the beginning" (created, here—to make something out of nothing). The heaven with its solar bodies was long in existence before the green things came forth.

Life is based on fact, not on theory. Jesus Christ said: "I am the Way, the Truth, and the Life." Paul says: "Other foundation can no man lay than that which is laid in Christ Jesus."

Many of our modernistic ecclesiasts would have us believe that the Son of God came into the world to bring religion. Christ says: "I came that they might have life and might have it more abundantly."

Man from the beginning of time has sought to gratify his intellectual pride. Satan said: "I will be like the most high." Satan was exceedingly proud of his intellect. His own "I will's" brought his downfall. But many will say, I don't believe these "fancies." It's not a case of believing but willful determination to say "I will" above God's "Thou shalt!"

Humanistic speculation has assumed an attitude somewhat like one blind man who encounters another blind man and compliments him on his keen eyesight. Humanists haven't learned to evaluate. A rational being must establish a basis of the Truth, not a truth, as some would have us believe; not *a* word of God, but *the* Word of God. Civilization has come to the point today where it is living in the attic and doesn't know anything about the foundation underneath the whole structure. As long as one inmate is satisfied, the others are content to abide in the attic also.

Antiquated anthropologists and humanistic ecclesiasts should come out into the light from their hiding and ex-

plain the basis of their reasoning. Let them give a reason for the "hope" that is within them, if they have any. If they haven't let not the blind lead more blind into the ditch. "While there is life, there is hope."

Organic Evolution

HENRY R. KINDERSLEY

EVOLUTIONISTS dare not face the facts of Nature. Their latest books, replete with the marvels of new productions *artificially* achieved by X-ray, etc., assisted by the microscopic revelation of changes in the chromosomes of cell nuclei, maintain a stolid silence touching the impermanence in Nature of *every single one* of these man induced productions! (See Prof. C. C. Hurst—*"Heredity and the ascent of man."*)

The chromosomes prove to be mere cog wheels in the machinery of life. Changes in chromosomes correspond with changes in external features of species without changing their breeding. The origin of all life is as deeply hidden as ever. These interesting experiments have only succeeded in exposing the ineptitude of the most powerful microscopes to discover the secrets of life.

It is just so in embryology. Surface resemblances fail to identify the governing factors which are responsible for the impassable barriers that lie hidden in the cells of each individual "breeding species" to preserve to each its unique position in life—unalterable in breeding "after its kind". How well Prof. Townsend brings this out on p.23 of his *"Collapse of Evolution"*.

Here in Nature alone is to be found a clear cut issue that allows of no evasion. No Evolutionist has yet had the courage to try "a throw" with Nature. Many of the leading Scientists are well aware of this insuperable obstacle that blocks their road; yet many of them have been honestly deluded into believing that what man can effect in his laboratories and greenhouses, Nature (given time) can do far better in the wild. Today this is *proved* to be a complete fallacy. (See *Organic Evolution Probably False* p.37).

This false argument hitherto has acted as clogs on the feet of anti-Evolutionists. It has driven these honest enquirers to toy with the doctrine of "organic evolution", and accept a qualified form of it which conflicts with Nature and falsifies the wording of Genesis "after their kind!" They try to contemplate wider units of species, such as "genera" and "classes," regardless of the inevitable fusion of existing "breeding species" (each stamped a member of Nature's *Only Unit*, by its inviolable "sterility inter alia") into a much smaller number of *conglomerates*: and where are their boundaries to be found which entitle them to be honoured as immutable units in Nature? We answer emphatically "nowhere!" either in morphology or genetics.

Even Prof. Townsend seems to entertain in this matter a measure of doubt as to where lies the *unit* in life (See *Collapse of Evolution* pp.20, 24)—*"clearly marked species"*—indicating test by morphology. Yet he says p.23 *"each invariably reproduces its own kind"*; indicating test by genetics.

I hesitate in saying this, not because of any doubt about where this "Unit" lies, but because of Prof. Townsend's standing and my qualified knowledge. But here stands Nature, and no suggested exception to her law of "sterility" has ever stood up to honest examination.

Experiments with chromosomes may perhaps help to explain why some artificial hybrids will reproduce to F.1,2 or 3, while others refuse to interbreed at all. Whatever answer is given it will not explain the ultimate universal "inter-specific sterility" which Prof. J. B. S. Haldane today says "is the most serious argument against Darwin's organic evolution". By this he can only mean "organic evolution" in Nature.

It is worth getting Prof. Hurst's last book, if only to see how carefully he

avoids all mention that Nature will adopt a single one of the many beautiful and often useful products from the greenhouses or breeding pens of his fellow Scientists.—*Dorchester, England.*

A Child's "Half-Penny"

The story is told of a lady who was filling a box to send to India in the interest of missions. A child brought her "half-penny" with which she bought a tract and placed it in the box. It eventually came into the hands of a Burmese chief and it led him to Christ. He told the story of Christ to his friends, they believed and cast away their idols. A church was built, a missionary sent, and 1,500 converts from heathenism was the result of that little seed.

Watching Voltaire Die

The French nurse who was present at the deathbed of Voltaire, being asked to attend an Englishman whose case was critical, said: "Is he a Christian?" "Yes," was the reply, "he is a Christian in the highest and best sense of the term—a man who lives in the fear of God: but why do you ask?" "Sir," she answered, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."—From *"1001 Pulpit Illustrations."*

Waiting on God

Ps. 62:1, R. V.

When man in his littleness and God in His glory meet, we all understand that what God says has infinitely more worth than what man says. . . . It is as the soul bows itself before Him to remember His greatness and His holiness, His power and His love, and seeks to give Him the honor and the reverence and the worship that are His due, that the heart will be opened to receive the Divine impression of the nearness of God and of the working of His power.

O Christian, do believe that such worship of God—in which you bow low and ever lower in your nothingness, and lift up your thoughts to realize God's presence, as He gives Himself to you in Christ Jesus—is the sure way to give Him the glory that is His due, and will lead to the highest blessedness to be found in prayer.—*Andrew Murray.*

The Crucible of Life

Spiritual and moral experience, however, and wherever gained, only becomes really ours as it is tried in the crucible of life. You may have received blessing at some great convention. But it is only as it is tried out in the rough and tumble of daily life that the blessing becomes really part of yourself. Adam had had wonderful communion with his Maker. What had that communion really done for him? And one day there came the issue between the will of God and the desire of man, not a sinful desire, but a natural desire, and because the law was good, because God had a choice for His child, and the child refused the choice of God, man fell.—*J. Russell Howden, M.A.*

Things in the Bible

Bob Jones, D. D.

Yes, there are many things in the Bible that are too deep for me. The greatest spiritual scholars the world ever knew have dived into the depths of the Word and have come back to the surface, saying, "We couldn't touch bottom." However, it is a blessed thought that the way to Heaven is clear. There is no obscurity here. "By grace are ye saved through faith." In other words, you can't earn salvation. You can't buy it. You can't pay for it after you get it. "The gift of God is eternal life."

Do you want to know the way to Heaven? Jesus says, "I Am the Way." The Bible says, "He that hath the Son hath life." If I have accepted Him, I have Him. If I have Him, the Book says I have life. It is a logical proposition. Can you call God and Heaven and angels to witness to the fact that you have, the best you know how, honestly, sincerely, definitely accepted Jesus Christ as your personal Saviour? If you can, then you do not have to be cast about upon the

sea of doubt. Jesus said, "Him that cometh to Me I will in no wise cast out."—*Presbyterian National Magazine.*

When the torch of liberty is extinguished our era of enlightenment is ended, and we return to the dark ages of force and fears.—*W. R. Hearst.*

If Christian people in general really took half, ay! a tenth part of the honest, persistent pains to improve their Christian character, and become more like Jesus Christ, which a violinist will take to master his instrument, there would be a new life for most of our Christian communities.—*Alexander McLaren.*

Reviews of Recent Books

CONDUCTED BY HARRY RIMMER, SC.D.,D.D.

The Crucible of Calvary. By Harry Rimmer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1938. Pp. 140. $1.00.

This is a powerful pen picture of the principal characters who figured in the crucifixion. It begins by calling attention to the large proportion of the gospels given to the last week of the Savior's life and then proceeds to deal with the different individuals. The first is naturally Judas. Avarice is represented as his besetting sin, and its cumulative effect depicted with power.

Peter comes next, and his character is well set forth. Impulsive, self-confident, over-bold in his early confidence, he suddenly becomes a coward, a liar, and a swearer, and finally, a blasphemer. Then he is called back to himself by a look from Jesus. He repents, weeps bitterly, and becomes a power for Christ and a martyr.

Pilate's picture is drawn with masterly strokes. His duty as a magistrate, his cowardice, his dodging, and his final surrender, are all made so vivid that the reader will never forget him.

Caiaphas, the Apostate, is made to live again as a grafter and an unscrupulous plotter against the life of Jesus from the start. He is not misrepresented, however, but simply made real.

Joseph, the timed follower, is next described, and with him is put Nicodemus. Why each was a secret follower is explained as well as the sudden courage showed by both at the end.

Then comes Mary and her expectations, her leading Jesus to do his first miracle and her witnessing of his death and apparent defeat.

Finally, Jesus himself is taken up as the Lamb of God. All the way through the story of each person is made to apply to present conditions and the way in which men and women now act as those of old once did. False theology is not spared at any point, and its advocates may well be cut to the heart by some of the things plainly said. It is a book for the times and one well worth study by the men and women of our day. —*H. W. Magoun.*

The Chaos of Cults. By Jan Karel van Baalen. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price, $2.00.

This work consists of an encyclopedic compilation in a condensed form. It deals with the heretical teachings of the various cults which plague the Christian world today. The book is utterly without rancor and its kindly manner of presentation sets it apart as a distinctive work in this class of literature. It seemed to this editor that the writer of the book was a bit too kindly in dealing with the heresies of the Oxford Group Movement, commonly called "Buchmanism." But in a spirit of fair-mind-

edness, the writer has contrasted the clear teachings of Scripture and its vital doctrines, with the sounding brass and tinkling cymbals of our modern bedlam of beliefs.

The price is too high for a book of this size, which will, of course, react unfavorably on the sales volume. If this book could have been made one of the popular $1.00 series of the Eerdmans Publications, it would have had a tenfold greater ministry. To those, however, who desire a concise, but complete refutation of modern error, the book is well worth the money.—*H. R.*

Is Jesus Coming Again? By Dr. Wm. B. Riley. Zondervan Publishing House, Grand Rapids, Mich. Price, $1.50.

Those who know Dr. Riley, pastor of the First Baptist Church at Minneapolis and President of the Northwestern Bible Institute and Seminary, will remember that he has stood throughout his whole ministry as a champion of the pre-millennial doctrine of our Lord's return. No man in America has preached more sermons or written more articles on the certainty of our Lord's return than has this venerable and mighty champion of Christian orthodoxy.

The charm of the blessed hope has sweetened his ministry, ennobled his own spirit and made him a host in himself. Now, out of the ripe wisdom of a full half-century of preaching, this man who could with truth be called the Dean of America's ministry, has presented us with an orderly, concise, and scholarly compilation of the evidences in support of Christ's return.

Much that is in the book will be familiar to students of this enthralling subject, as it consists of citations of the text of the Scripture. These references, however, are dealt with in the clarity of logic that is characteristic of this great thinker.

This editor has seen in recent times many books on the Lord's return. We have seen none that we would consider more valuable to give to a young student of this question than the book now under review. It should be in every pastor's library as well as in the hands of every Sunday school teacher. It is well worth the price.—*H. R.*

Our Retreat from Modernism. By Dan Gilbert, LL.D. Fundamental Truth Publishers, Findlay, Ohio. Price, $1.00.

This book, by the author of several works dealing with the Christian attitude of the modern college campus, is in a sense a companion work to the author's noted volume, *Crucifying Christ in our Colleges.*

The author is one who does not mince words. He has a gift for striking illustration and pertinent expression. Dr. Gilbert is thoroughly familiar with the psychology of modern youth and has an exhaustive knowledge of the arguments directed against the credibility of the Christian doctrine. This book should be valuable for every minister who desires to present a series of public utterances clarifying the issue. The author has evidently taken to heart the admonition of the Apostle Jude to "fight for the faith that was once delivered to the saints." If this book could be put in the hands of the campus leaders in America, it would go far toward bringing a revival of the faith in our circles of scholarship.

Get this book, study its evidences, and translate them into your own expressions. It is one more valuable arrow in the quiver of the man who has not become apostate to the Christian faith.—*H. R.*

Monkey Mileage from Amoeba to Man. By J. L. Martin. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, $1.00.

One more valuable edition to the growing library of anti-evolutionary literature. The pert and somewhat insolent title might give the average shopper a false impression of the weight, evidence, value and scholarship of the contents of the book. On the other hand, the title is fetching and has a lilting challenge that would attract the youth of the land at first glance. Beginning

with a condensed, semi-humorous, but fair and scholarly summary of the teachings of evolution, the author then sets forth in orderly, systematic and scientific fashion, the evidence that refutes this false philosophy. Mr. Martin has refrained from wearying the reader with a boring list of "authorities." We recognize that authorities are fallible. It is evidence and fact which, in the final analysis, must decide this issue.

The book is unqualifiedly commendable. It is one of the best that has so far appeared on the subject.—*H. R.*

Notes on the Gospel of Mark. By Albert Barnes. Zondervan Publishing House, Grand Rapids, Mich. Price, $1.00.

This volume is a nicely printed and attractively bound summary of the Gospel of Mark. Beginning with a brief introduction to the life of the writer, the text of Mark is printed according to the accustomed King James version. The top portion of each page consists of the text of Mark, after the traditional fashion of commentaries. The page is broken in a fashion that is easy on the reader's eyes, by a double bar. Beneath this break, identified by verse number, the author has inserted his comments. Only those verses which might perhaps be considered ambiguous or that particularly require illuminating comment, are treated in the notes.

The book was evidently not written with the idea of presenting an exhaustive study of Mark's Gospel but rather to aid the average reader. The book would have a special value to Sunday school teachers who might be interested in presenting this Gospel to their classes.—*H. R.*

Billy Sunday Speaks. Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00.

An attractively printed volume bound in bright green board consisting of a reprinting of the pithy sayings, epigrams and proverbs of the late Billy Sunday. These epigrams are correlated under various headings and texts so as to make them accessible to those who may desire to quote the inimitable style of the late evangelist.—*H. R.*

The Magnetic Master. By Alfred L. Murray. Zondervan Publishing House, Grand Rapids, Mich. Price, $1.50.

A series of evangelistic sermons by Southern Baptist ministers, ably edited and compiled by Alfred L. Murray. When the designation "Southern Baptist" is applied to any work of the pulpit or ministry, there can be no question of its orthodoxy and evangelism.

It would be impossible to gather together between the covers of one book a more notable company of homileticians and evangelists than we have in this attractive and soul-stirring group of sermons.

As would be expected from the contributors to this volume, the book is such as will inspire the reader to a greater passion for personal evangelism. If the spirit of this symposium could spread abroad throughout the entire church of Jesus Christ, the revival for which the faithful are praying would not be long delayed.

The book is well adapted to the spiritual needs of the lay reader who desires some devotional material of an evangelistic nature.—*H. R.*

Prophecy and the Tottering Nations. By Keith L. Brooks. Zondervan Publishing House, Grand Rapids, Mich. Price, $1.00.

This is a well bound, attractive volume, printed in type which is, perhaps, a trifle too small for the average reader's enjoyment. The able editor of the monthly magazine known as *Prophecy* needs no introduction to the Bible-believing segment of the American public. His utterances are generally restrained, carefully considered and based upon the unshakable foundation of the Written Word of God.

Keith Brooks has gathered together, in this his most recent publication, the prophecies dealing with the nations centering around the Mediterranean as their past, present and future are por-

trayed. In the Word of God and in the history of the times in which we live, Mr. Brooks has found his material for this undoubtedly valuable addition to our literature on escatology.

The book is more than worth the price.—*H. R.*

Christ in His Suffering. By K. Schilder, Ph.D. Translated from the Dutch by Henry Zylstra. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1938. Pp. 407. $3.00.

Although this book is limited to the Passion week of our Lord, it is one of the outstanding volumes of the century. With a keenness of the highest order the author has penetrated into the sufferings of the Saviour during those fateful days and has given us a picture of the inner life that He lived on His way to the cross. It cannot be too highly praised.

His line of approach is unique and at first a bit baffling: but as soon as his idea is once grasped, the picture becomes convincing. He makes Peter a satan in effect, as a result of his impulsive affection, and shows how his lack of understanding hurt Jesus sorely. He was on His way to martyrdom for the sins of the world, and Peter would stop Him and prevent the sacrifice.

The author represents God as hurling trials at Jesus without mercy, in order to test Him to the limit, and his description of the agony in the Garden of Gethsemane, when God forsook Jesus but allowed an angel to comfort Him, is a powerful presentation of a great historical event in a momentous period of religious indifference and sin.

He represents the crucifixion as inevitable and says, "It is difficult to think about Jesus Christ." He adds, just below (p. 194), "So much was in His experience. I believe that because I believe that Jesus was *very* man and *just* man. A Man of sorrows He was, stricken of God, but maintaining His poise as though seeing the Unseen." He represents Jesus as not being satisfied with being merely a man: "For, as a man, He was appointed by the Father to be the Mediator. That means that because He is Mediator He is Man."

The author represents Jesus in His threefold character as prophet, priest, and king, and all the way through he keeps this in mind in all that he has to say. He recognizes the divinity of Christ clearly but does not overdo it to the destruction of His humanity. He says (p. 221), "Note that Christ accepts no respect, no honor, not even that which a teacher enjoys among His pupils, without first *earning* the highest possible respect by suffering the profound humiliation of slavery." What that humiliation was it is hard to realize.

One or two slight defects mar the book. There is a misplaced line on page 224, but as a whole the volume is a fine piece of work. No one can read the book with an open mind and not be deeply impressed. All ministers should have it. —*H. W. Magoun.*

Sermons on Sin and Grace. By H. J. Kuiper. Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00.

This book is volume I of a series of sermons on the catechism, edited by the Rev. Henry J. Kuiper. The book is a Symposium drawn from the works of seven eminent divines in the reformed and Christian-reformed churches. Mr. Kuiper has done a splendid piece of work in assembling these masterpieces from the pens of his fellow masters.

The book is highly commended as being well worth the modest price.—*H. R.*

Fellowship With the Father. By Elisabeth Hamill Davis. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, $1.00.

This book is patterned somewhat after the established custom of *Streams in the Desert.* It consists of a prayer and a religious poem for every day in the year. The prayers have been drawn from wide sources. A comprehensive list of the authors is given in an index in the back of the book so that it is easy to turn to the prayer of any specific contributor. The English speaking world

has contributed to this interesting volume.

For those who enjoy this type of devotional reading, the book is highly commended.—*H. R.*

C. T. Studd, Athlete and Pioneer. By Norman P. Grubb. Zondervan Publishing House, Grand Rapids, Mich. Price, $1.00.

From the early beginning of his public career, Norman P. Grubb has been intimately connected with the subject of this biography, Mr. C. T. Studd. There is an "Horatio Alger" background to this presentation that is very familiar to the American public. The beauty of the presentation lies in the fact that this background is justified by the romantic and thrilling life of C. T. Studd.

The missionary world and those who are familiar with the literature of that world are intensely familiar with the romantic career and dramatic accomplishments of Mr. Studd. At the height of his fame as an athlete, this brilliant young man was converted and became an ardent witness to the Lord Jesus Christ. He went to China, out of interest in the missionary cause, and being a man of large wealth gave away his fortune in the interest of missions. By the terms of his father's will, he would have inherited a substantial fortune at the age of twenty-five. Acting upon the advice that Jesus gave to the rich young ruler, he invested his entire capital in the work of the Kingdom of God. In sums of $25,000, he distributed his wealth where he thought it would do the most good for the Kingdom of God.

The general impression of the non-Christian world is that only those who are misfits elsewhere, are attracted to the missionary field. This editor has seen no book more fitted to cure such errors in worldly thinking than this review under consideration. It should be in every Sunday School and church library. It is an admirable gift to put in the hands of any young man or young woman who is seriously concerned with the problem of investing a life in the services of Christ.

The book is recommended in the highest terms for any class of Christian reader.—*H. R.*

The Christian Alternative. By Commander R. G. Studd. Marshall, Morgan & Scott, Ltd., London and Edinborough. (No price given.)

This book is a charming presentation of the sincere beliefs and experiences of a retired commander in his Britannic majesty's royal navy. The author has been honored by his government with the high award of D.S.O. and has lived a fruitful life among men and in the command of men. It is inevitable that a man who is fitted to command must be one who has first learned to obey. Contentment and satisfaction have come to this author through obedience to Almighty God. He presents the Christian way of living as an alternative to Satan's program of materialism and selfish desire.

Recognizing the transforming grace, as well as the need of conversion, the commander predicates his argument upon the premise of God and His inspired Word. In a brief and concise citation of evidences, the author accepts the fact of God and convincingly demonstrates the logic of his reason for believing in God. Treating the Bible in the same fashion, the author lays a premise for a consideration of an adequate ideology of deity.

While the author disclaims any literary merit, he has, nevertheless, produced one of the most delightfully readable books that has come to the editor's desk for many weeks passed.—*H. R.*

Thinkers Who Think. By B. Yond. Thynne & Co., Ltd., Fleet Street, London, E.C.4. Price 1/6.

By the time-honored manner familiar to students of English literature, this author brings a minister into personal conversation with Willy and Wally and discusses with them all of the eternal verities that perplex youth today. Of course, our minister has no difficulty in thor-

oughly convincing and converting these two lads as he irons out all their mental wrinkles and quirks and shows them the sublime basic of logic in the Christian revelation. The book is devout and should prove interesting to boys and girls of teen age.

It is bound in cardboard, cheaply printed and of a convenient size to carry in a coat pocket.—*H. R.*

Listen—God Speaks. By Arno C. Gaebelein. Publication Office *Our Hope*, 456 Fourth Ave., New York City. Price, $1.00.

There are no words that this editor can use that will serve to add luster to the solid and substantial reputation of Dr. A. C. Gaebelein. Students of prophecy throughout the entire Christian world are familiar with this master in the field of prophecy.

This book rather departs from Dr. Gaebelein's customary field to conduct an excursion into the field of apologetics. In no uncertain terms, Dr. Gaebelein deals with the problem and propositions of atheism. Establishing the fact of the existence of God in such terms as reason can neither refuse nor refute, the author produces argument from his own extensive experience and from the physical creation.

His book is an attempt to show that God has spoken and does speak in and through creation. This natural revelation of God, the author further shows, has been enhanced and illuminated by His written Word. The finest section of the book is undoubtedly that portion which deals with God's ultimate revelation in and through His Son. The silence of God, according to Dr. Gaebelein, must reign from the time of the ascent of Jesus to the hour of His Return. God will speak again through the return of Jesus Christ.

The book is stimulating as well as informative, expressing old truths in new garments.

It is nicely printed, attractively bound and a surprising bargain. The price of $1.00 does not seem adequate to more than cover the cost of production.—*H.R.*

The Implications of Public Confession. By Abraham Kuiper. Zondervan Publishing House, Grand Rapids, Michigan. Price, 75c.

A translation into the English from the original Dutch version. The translation has been made by Henry Zylstra in such fashion as to make smooth and easy reading. It is a small book of 88 pages, nicely printed and well bound, containing a presentation page which makes it unusually acceptable as a prize book in Sunday schools or churches which offer such rewards for Bible study work. The book deals with the confession of faith and is, of course, in common with all of Dr. Kuiper's writings, Calvinistic in its background and expression. The book is devout and impelling and one that will be of value in churches who desire their youth instructed in the practical value of the confession of faith.—*H. R.*

The Cross of Christ; the Throne of God. By F. J. Huegel. Marshall, Morgan & Scott, Ltd., London and Edinborough. Price 2/6.

This volume of 192 pages clearly printed and nicely bound in dark blue boards is a devotional-intriguing and soul-inspiring study of the significance of Calvary. Accepting the finality of the redemptive work accomplished on Calvary's Cross, the author looks at the effects of Christ's redeeming work from many angles. He views it in the life of Paul as well as in the daily living of the sinner and the saint. The author studies the present and future of Satan in the light of the cross and deals without equivocation with this important subject. The significance of the cross in the modern church is considered, as well as the correlation between the cross of Christ and the so-called "social" Gospel.

Small as the work is, it is not too much to say that it constitutes an exhaustive study of Calvary. It will be a stimulus to ministers who need fresh thinking in their preaching on Calvary and all its related benefits and events. It is unquestionably a valuable contribution to the literature of Calvary and is worth many times its price.—*H. R.*

Victory. By Charles E. Robinson. Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00.

This fictionized and interesting story of a minister who seeks to direct and guide his church upon the clear program of God's method, is of more than usual interest. It is a book of 208 pages, on good book stock and clear type, though rather small for failing vision. The book is about twice the size of the average $1.00 volume and yet it has sacrificed nothing as far as quality of binding and workmanship are concerned. It should be of stimulating interest to younger people in their later teen years. —*H. R.*

The Message of the Constellation. By H. M. Bentley. Thynne & Co., Ltd., Fleet Street, London, E.C.4 Price 2/6.

This most interesting volume written by one who undoubtedly holds to the infallible nature and plenary inspiration of the Bible, is of considerable interest to an advanced student of mythology. It deals more with astrology and the myths of the ancients than it does with the mythical facts of astronomy and is a thought-provoking work. The writer unquestionably holds to the return of Jesus and His earthly reign, and she has ingenuously woven a pattern of confirmation of these doctrines from astrological sources.

Frankly, this editor is not impressed with these attempts to establish the Word of God from such questionable sources. Others have attempted to show that the heavens contain a complete revelation of the details of the Gospel, which revelation antidates the inspiration of the Bible. It has seemed to us that it is comparatively easy, after events have transpired, to see them reflected in physical objects. Unquestionably nobody would ever have learned God's plan of redemption simply by star-gazing. And since the revelation of the Christian means of salvation is adequate and complete in the passages of Scripture, we see no reason for seeking authentication among the signs of the zodiac. However, the book is devout and interesting to those whose minds are intrigued by such demonstrations.—*H. R.*

The Nebuchadnezzar Symphony. By B. M. W. Grautoff. Thynne & Co., Ltd., Fleet Street, London, E.C.4. Price 1/3.

This is a volume of short stories consisting of a type of fiction rare in our generation. It is to be observed with regret that when the average Christian author tries to interweave the Gospel of God's redemption into the fabric of fiction, the fiction loses its gripping influence and the Gospel its attractive power. This book is distinguished by the fact that the trite juvenile pointing of morals, common to such attempts, is distinguished by its absence. The reader will have about a half-hour of intense pleasure in reading this little collection of short stories. Each one of them would make a fine basis for an address to young people, or an introduction to a young people's study of the providence and grace of God.

We highly recommend this little volume as one of the best of its kind.—*H.R.*

Arthington's Million. By A. M. Chirgwin. The Livingstone Press, London, England. Price, 2*d* paper covered; 3*d* cloth.

The copy of this fascinating volume sent to the magazine for review is a paper-bound edition, printed in clear type on good paper and put together in very readable style. It is a book of 152 pages, illustrated with 15 photographic illustrations and maps. The book contains an unusually well-written biography of a wealthy man who was in all respects of the word, a Christian statesman.

Robert Arthington directed a peculiar trust for Christian missionary enterprises which in thirty years dispersed more than $5,000,000 to Christian nations in various parts of the world. This book is a popular account of the life of the man who founded the trust, and the miracles of evangelization accomplished by his gifts.

Arthington lived a life that was fired with one consuming passion, namely, that the Gospel might be offered to all men without delay. He expressed his willingness to live in one room, making the floor his bed and a box his chair, with another for his table, rather than let the heathen perish for lack of the knowledge of Christ. A man of great wealth who limited his personal expenditures to a miserly figure that he might give vast sums of money for the preaching of the Gospel.

The book will win your interest with its opening pages and carry you through Africa, Asia and the other outlying missionary fields with undiminished interest. The book is recommended to all missionary societies, all pastors and young people's groups. It would make a marvelous textbook for a study course either in missions or stewardship. This is one of the most fascinating volumes that has so far come to us for review.—*H. R.*

Messiah, The Prince. By F. Thorp. Thynne & Co., Ltd., Fleet Street, London, E.C.4. Price 1/6.

Eighty-four pages consisting of a unique and fresh study of the seventy weeks of Daniel. The author's original and unusual point of view is unquestionably established according to the evidence presented. It would be interesting to read a refutation of his work, but difficult to imagine one that would be successfully offered. Recommended to advance students of prophecy.—*H.R.*

A Conference With God. By Rev. Paul Lindemann. Augsburg Publishing House, Minneapolis, Minn. Price, $1.50.

Under the title of the first chapter, the author has presented a series of thought-provoking and spirit-inspiring sermons on a number of various subjects. This editor, in reviewing the book, was particularly interested in the sermon on the subject, "Can Christ Come to Us?" The most powerful chapter in the book is unquestionably the sermon on "The Effect of Modernism on Youth." This series would be best adapted to the Lutheran type of service, but would be of stimulating interest and unquestionable value to a minister in any denomination.

Unqualifiedly recommended to pulpit and pew alike. More than worth the price.—*H. R.*

The Birthday of Souls. By Rev. James McGinlay. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, $1.00.

A red-headed Scotchman, strongly blessed with the orthodoxy and indomitable spirit of his ancestry presents in this volume a strong series of helpful sermons on seven subjects. His sermon on "Christ, Our Passover," is among the best in the book.

The book is brightly bound in the plaid of the author's clan, which should insure the sale of a copy to every Scotchman who sees the binding. The contents of the book are as bright and attractive as is the cover. We trust that our friend and fellow minister, the Reverend Mr. McGinlay, will be encouraged by the success of this book to publish more of his faithful and spiritual messages.—*H. R.*

EDITOR'S NOTE:

From time to time we have received numbers of pamphlets and paper-bound booklets for review in these columns. As it is impossible to give an exhaustive review of the large number of pamphlets received, we have adopted this simple policy which we hope will prove satisfactory to our friends, the publishers, as well as to the authors.

We are listing the name of the pamphlet, the author and the publisher. We then record the subject the pamphlet deals with and grade it according to the adequacy of its contents. The simple system which we shall use, beginning with this issue, is as follows:

A pamphlet that is	mediocre	*
	fair	**
	good	***
	excellent	****

Following is a list and brief analysis of those pamphlets which are now on hand.

*** **A Prayer-Answering God.** By A. Sims. Sims Book & Tract Depot, Grand Rapids, Michigan. 15 pages. Deals with experiences of an unusual nature recorded by Christians whose prayers have been answered.

** **What Daniel Knew About Hitler.** By Arthur E. Bloomfield, Interstate Evangelistic Ass'n, Rochester, N. Y. 72 pages. A rather far-fetched attempt to show that Hitler is the anti-Christ.

**** **The Conquest of Life.** By Pastor W. Mallis, Bible Institute Colportage Institute Ass'n, Chicago, Ill. 35 pages. Deals with the power of faith in the various departments of daily living.

**** **The Vision Splendid.** By Dr. Herbert Lockyer, Bible Institute Colportage Institute Ass'n, Chicago, Ill. 23 pages dealing with the vision of Isaiah.

**** **Over the Air.** By Dr. Herbert Lockyer and wee Herbie. Bible Institute Colportage Institute Ass'n, Chicago, Ill. 80 pages of radio dialogue between father and son. Deals with the vital problems of youth in the light of the Bible.

**** **An Hundredfold.** By David McConaughy, D.D. Bible Institute Colportage Institute Ass'n, Chicago, Ill. 31 pages dealing with the interesting problem of Stewardship.

Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan:

** **The Creed of Souls.** By Dr. Herbert Lockyer. 45 pages dealing with the problem of atheism.

*** **Was Christ Virgin Born?** By Dr. Herbert Lockyer. 67 pages dealing with the Virgin Birth.

Published by Thynne & Co., Ltd., London, England:

**** **Is It Peace or War?** By Reginald T. Naish. 60 pages dealing with Armageddon and Christ's return.

** **"The Sword of the Spirit."** Anonymous. A penny leaflet of 12 pages dealing with the practical value of the Scripture.

**** **Who Founded the Church?** By Jeanette Steer. 11 pages. A capable refutation of the errors of Catholicism.

**** **The Church Financed.** By Rev. Matthew Francis. 43 pages, dealing effectively and inspiringly with the problems of stewardship.

** **Under Allied Colors.** By Ethel Roads. 47 small pages. A collection of poetry and prose containing spirited incentives to youthful patriotism.

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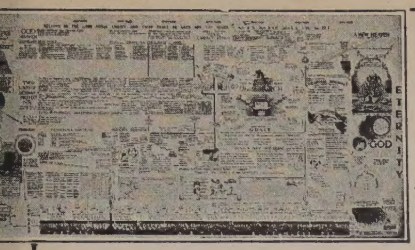

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